



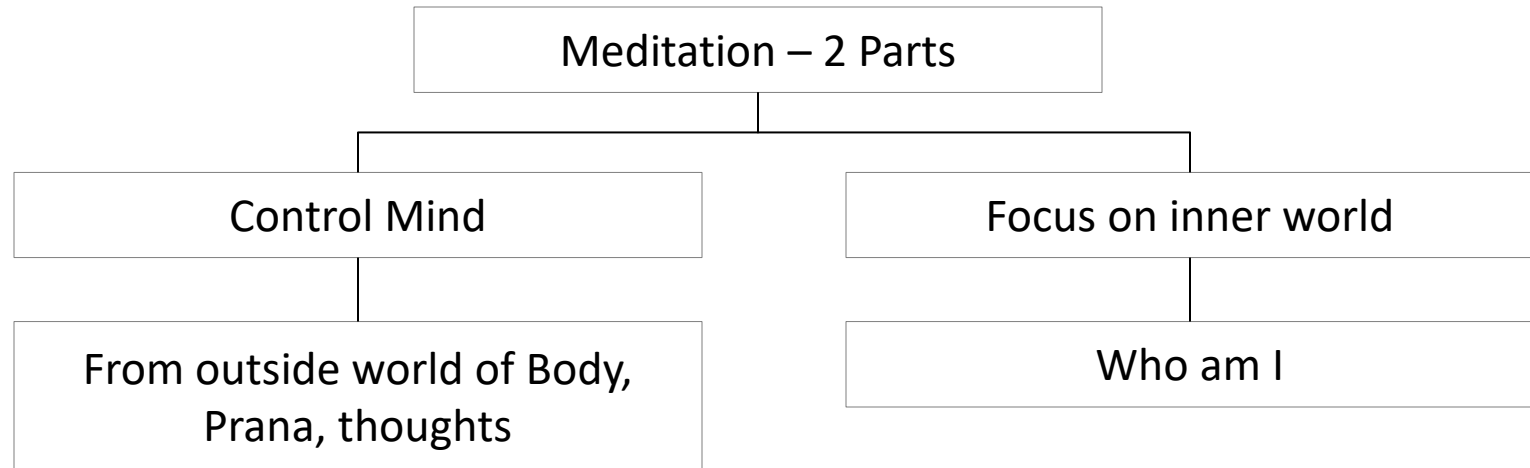
MASTER GITA

MASTER LIFE

MEDITATION

Meditation - Session No. 1

1)



2) Resolve :

- Will not move any part of my body.
- Ask Ishtavadevata to help you in this Meditation session.
- Notice every sound.
- Notice Hair, Body, let each part relax.
- I am alert, Body is relaxed.
- Focus on Breath.
- Attention on Mind, let thoughts come, don't follow thoughts.
- Be witness, Sakshi.
- Thought loses power, goes off.

- **For every thought, remain witness.**

- Sometimes mind is powerful, takes you away, become aware, become witness again.
- You are on the balcony, witnessing every thought.
- Practice Sakshi Bhava.
- Thoughts belong to the world.
- Come to know anything in the world through thought.
- Thought is mind, will come, go, I am not these thoughts.

- **Thoughts get power because of my (Sakshi's) identification, association.**

- Remove the power, I am witness not the mind which has thoughts.
- I consider myself to be Jiva, and consider my associated with body, my mind and not as an independently existing witness.
- I am not Jiva, I am supreme Consciousness.
- Birth – death for body.
- I am unborn, none of modifications of body, mind, world touch me.
- I am Sakshi Chaitanyam.
- Disassociate with body, mind, universe.
- Experience myself as the supreme self.

- **Even when body is born, going thru modification, dies, I am untouched.**

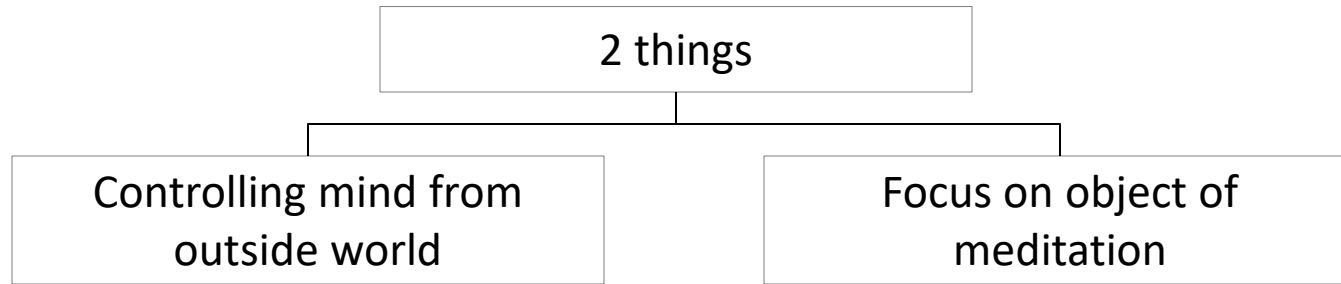
- Even when mind takes different forms, there are no modifications in me.

- **I am supreme self, I alone am, as in + through everything.**
- Bring attention to breathing.
- See how Pranas are functioning.
- Bring attention to body, as witness, see the body.
- Join both palms, rub on eyelids, move feet, open eyes.
- Session over.
- I am consciousness, witness, don't ask how? My reflection not over.
- As listening becomes better, practice becomes smoother.
- Sakshi bhava can be maintained while walking, walk, not considering I am body, see body walking, hand writing, keep thought of Sakshi Bhava, takes you beyond body, eating, bathing.
- I am really the witness.
- Will see anger.
- We become angry by identifying with anger.
- Become witness – see anger rising, falling, laugh at your stupid self!
- Keep witnesshood throughout the day.

Meditation - Session No. 2

Section 2 – Chapter 2 (Part 1)

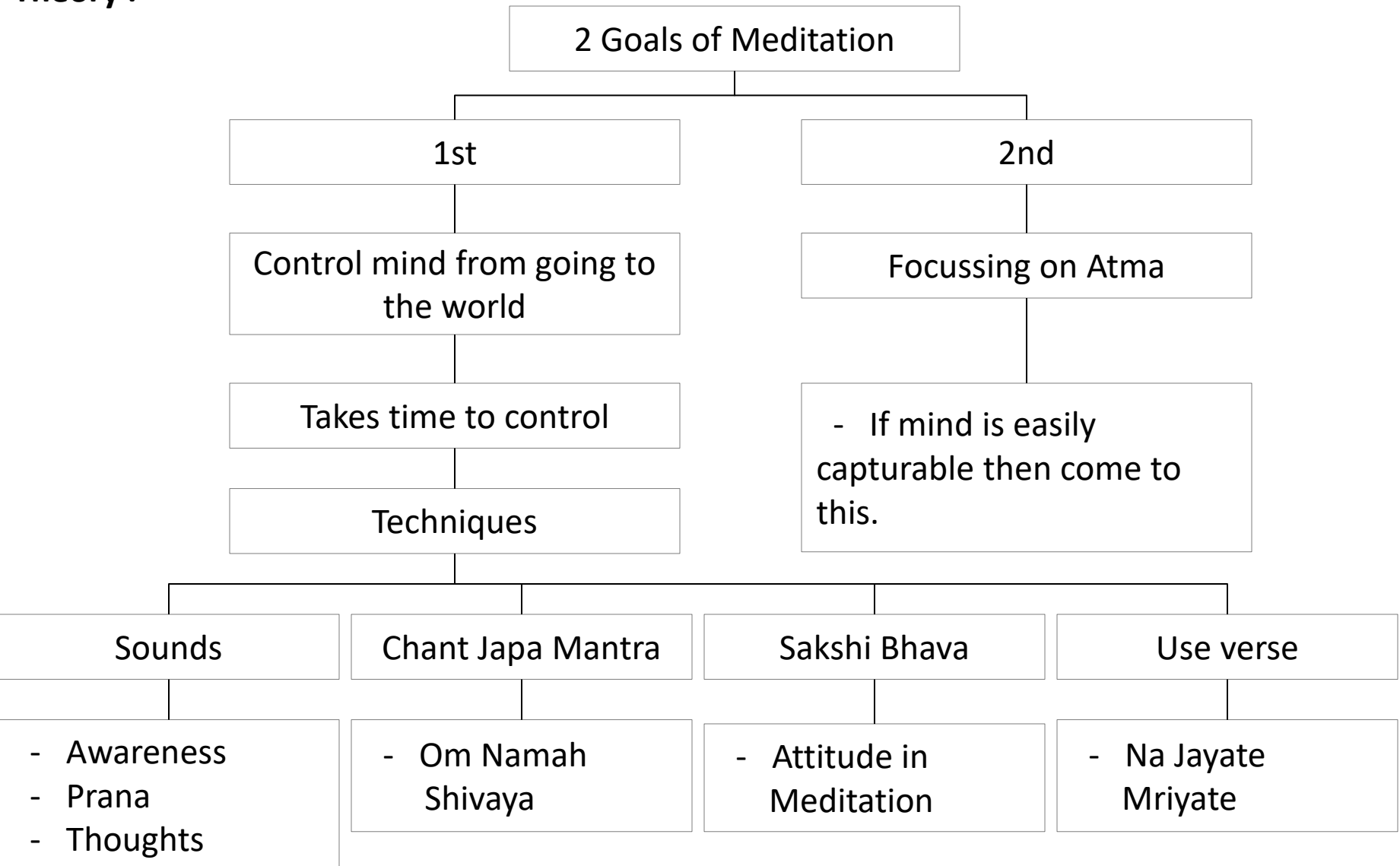
- Meditation = Nididhyasanam.



- Chant ohm once.
- Focus on all sounds you are hearing.
- Feel body is relaxed.
- Prostrate to Ishta Devata.
- Chant om Nama Shivaya.
- Increase silence between Mantra.
- If any new thought comes, chant Om Nama Shivaya.
- Ignore other thoughts, don't investigate, you will get trapped, don't trace origin of thoughts.
- Purification is happening, by pouring water.
- Irritation, anger may come.

Meditation – Session No. 3

Theory :



- Fix a daily technique, keep mind free, what technique comes to mind, follow it.

Practice :

- Remember Ishta Devata, Guru, Prostrate, request them to make this meditation session successful.
- **Take firm resolve, wont move body even a bit.**
- This time when I am meditating, I don't belong to the world.
- I am nobody's son, father, friend, daughter, I am just seeker of liberation.
- Focus attention on sounds hitting your ears.
- Take mind to body posture, focus on toes – to head, each part is relaxed, strong, comfortable.
- Toes, feet, Ankle, calf muscles, knees, thighs, lower body is strong, comfortable, relaxed.
- Mentally massage each part of the body.
- Trunk, lower back, upper back, Abdomen chest, shoulder, Arms, forearm, palms, finger, take mind to each part, mentally, massage it and relax it.
- Neck, throat, chin, cheeks, eyes, forehead, head, bring smile on face which will relax all the muscles.
- Hold attention to the body, feel entire body posture.
- Slowly bring attention on breathing, don't change breathing pattern, focus on your natural breathing.

- **Feel air coming in through nostrils as you Inhale and feel going out as you exhale.**

- Focus on breath, mind has no thoughts.
- Mind is under your control.
- Focus attention on thoughts of mind.
- Be witness, let thoughts come and go.
- Don't oppose, don't feed, be witness.
- Sometimes mind may go with thought train and go somewhere else.
- Don't track the source of diversion.
- Disengage mind, again be witness.

- **This power to observe the mind without getting involved is important.**

- **I am witness, I am not changing, body changes, Prana changes, mind changes.**

- I am not intellect, not combination of all these.

- **I am not Jiva who is identified with Body / Mind / Intellect.**

- I am Consciousness which is beyond time, space and therefore unborn, eternal, all pervading.
- I am that consciousness.

- **Even when body, mind, intellect is changing, I do not change.**

- **I am changeless substrum on which all these changes can be seen.**

- **I am indestructible self described in Chapter 2.**
- **No weapon can kill me, no fire can burn me, no water can wet me, no air can dry me.**
- **Even when body is destroyed, I remain indestructible.**
- None of the senses can reveal me.
- I will keep the thought of witness consciousness, throughout the day, during all my transactions.
- **I am changeless, eternal.**
- Bring attention to breathing.
- **During all the transactions of the day, remember I am the witness consciousness.**
- Focus on breathing.
- Bring attention to body, be aware of body.
- Rub palms gently and rub the eyelids,
- Open eyes, take palms on the face, move feet and sit comfortably.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शान्तिः शान्तिः शान्तिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
 Purnasya purna-madaya purna-meva-vasisyate
 Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

Meditation - Session No. 4

Theory :

- Last session – Sakshi Bhava of thoughts.
- Today focus on form of Lord to quieten mind.
- Today Ramanavami, will focus on Rama.

Practice :

- Prostrate to Ishta Devata, Guru, invoke their grace on this noble endeavour.
- Make firm resolve that for next 20 minutes, I will not move a bit.
- **During the time of meditation, I am nobody's son, father, mother, friend.**
- **I belong to the Lord alone, I am the seeker of liberation.**
- Focus on sounds coming.
- Bring attention to body, see your posture is strong and comfortable.
- Focus on from toe to head, take mind to each part, mentally massage each part and exercise it.
- **Purpose of this is to control the mind, dictate the mind, so that mind will not wander in the outside world.**
- Start from feet and go upto head.
- Make sure back, head, neck in one line, relax every muscle of body.
- Feel posture of the body.

- Focus on breathing, observe your natural breathing.
- **Method of observing breath is called Prana Vikshanam.**
- **As you focus on the breath, mind comes under control.**
- When mind is agitated, focus on Prana to quieten the mind.
- Bring beautiful form of Sri Ram, imagine he is standing right in front of you.
- Focus on his form, taking attention to each and every detail.
- Head, face, hands, chest, clothes he is wearing, feel he is in front of you.
- See the beautiful bow and arrow and with his left hand he is blessing his grace.
- See his hand reaching you.
- Mentally prostrate to him.
- Focus on his name,
- When I chant, you bring the words on the Lord and his name.
- Sri Ram Jaya Ram, Jaya Jaya Ram..
- Chant 20 times, focus on each letter, silence between 2 chanting, increase silence.
- When new thought comes, chant mantra.
- Chant mantra mentally and focus on Lord for next 5 minutes.
- Sri Ram Jaya Ram, Jaya Jaya Ram



3 times

- **Feel presence of Bhagawan Sri Ram in your heart, he is Antaryami Dwelling in all of us.**
- **He is witness that observes all the thoughts arising in the mind, he is the spiritual core within each one of us.**
- He is me, I am indeed him.
- Bring attention to breathing, body, rub palms, gently place them on your eyelids, open eyes, take palms to whole body – move your body.
- Om Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

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Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

Meditation

Chapter 4 - Session 1

- Observe every thought like a witness.
- Don't go with the thought, remain Sakshi.
- If mind goes with thoughts, bring it back, again become witness.
- If mind Agitated, focus on Breath.
- I am not what I can see.
- What I see, perceive, know, cannot be me.
- What is known is object, I am the subject.
- I see body, perceive Prana, know condition of senses, observe different thoughts.
- I am not body, Prana, senses, mind.
- I am Sakshi Chaitanyam, consciousness, not Body / Mind / Intellect.
- Keep this single thought all the time.
- I am consciousness not Body / Mind / Intellect.
- Bring attention to breathing, body, rub palms.
- Not control mind but directing mind I am consciousness.
- More control of mind then can focus on single thought throughout the day.
- Let other thoughts be there, throughout the day, you tell I am consciousness.

Meditation

Chapter 4 - Session 2

- Check posture, steady, relaxed.
- Prostrate to Ishta Devata, Guru.
- Pray to them to help us in this practice of meditation.
- Make firm resolve, I shall not move even a bit, during this time, I have no connection with the world.
- Meditate as seeker of liberation.
- Focus on every sound you hear, notice everything without fail.
- Take mind each part of body, mentally massage each part and relax.
- Head to toes.
- Toes to head.
- Make sure spine is straight, back, neck, head in one line, body relaxed.
- Focus on breathing, watch the rhythm of your breathing.
- Prana Vikshana tool to make mind to focus.
- Observe your mind by remaining witness, uninvolved, unchanging.
- Observe each thought rise in mind, don't react, follow it, let it come, let it go.
- If involved with thoughts, go to Prana Vikshana.
- If too many thoughts, chant mantra.
- Come back to be a witness.

- Mind is under control.
- **Focus on single thought :**
 - I am pure consciousness, beyond Maya, 3 Gunas, beyond 3 Upadhi of Body / Mind / Intellect.
- I am that supreme consciousness.
- Being beyond Maya, none of 3 Gunas can touch me.
- Body undergoes changes, mind goes through 3 Gunas continuously intellect changes.
- I am not changing Body / Mind / Intellect.
- I am changeless substratum on which all changes happen.
- That pure consciousness I am.
- Body / Mind / Intellect being under Maya performs actions.
- I am not Body / Mind / Intellect, I am non-doer, I am Akarta.
- Ahamkara Jiva Bhava feels I am Jiva, Doer, Enjoyer.
- I am not Jiva, I am Paramatma, I am not doer, Enjoyer.
- Supreme Lord who is Akarta is actually my own true nature.
- I am the pure Changeless, nondoer Consciousness.
- Bring attention to breathing, witness without getting involved.
- Bring attention to body, palms together, Rub them, keep on eyelids, open eyes, move feet.
- You give instruction to yourself.

Meditation – Chapter 5 (27 Minutes)

- Check your posture, straight, comfortable.
- Focus on every sound reaching your ears.
- Bring attention to body, take mind to each part of body, mentally massage that part and relax it.
- Feet, toes, calf muscles, knees, thighs, trunk, lower back, upper back, stomach, chest, shoulders, biceps, forearms, arms, fingers, nails, mentally massage, relax, neck, face, bring smile on face.
- Muscles, cheeks, nose, eyes, ears, forehead, head, hair, are all relaxed.
- Let mind feel whole structure of body.
- Each part is steady, comfortable.
- Focus attention on breathing, just observe air coming in, reaching to abdomen, coming out as you exhale.
- Remain focused on Breathing.
- Bring attention to your mind.
- If quiet, take Mantra, mentally chant.
- If too many thoughts, go back to Sakshi Bava or Prana Vikshanam.
- Depending on present state of mind, go to next step.
- Sri Ram Jaya Ram Jaya Jaya Ram – 20 times.
- Focus more and more on silence.
- If mind starts wandering, chant mantra and watch silence.

- Increase silence between 2 Mantras.
- Chant Mantra.
- Silence is Brahman, supreme reality is my own true nature.
- I am nature of supreme reality of nature of bliss.
- Focus on this thought.
- Reject all thoughts which come to disturb this thought.
- I am not Body / Mind / Intellect, I am the supreme consciousness.
- Focus attention on breathing, body posture, bring both palms together and rub your eyelids, open eyes.

Talk :

- Success of practice of Meditation doesn't depend on 25 minutes.
- What we do rest of day.
- Song will come to your mind now.
- We work on whole day.
- Some thoughts don't leave the mind.
- Chant Mantra, firm thoughts leave.
- Tell mind to sing song.
- More you tell mind to stop the thought, it will keep repeating the old firm thought.
- Mind drops with small techniques.
- Change lifestyles – 24 hours – well planned – ½ hour meditation then effective.

Meditation – I

Chapter 6 – 30 Minutes

- Ohm – 3 times.
 - Comfortable, steady posture.
 - Gently close eyes.
 - Mentally prostrate to Ishta Devata, Guru, request them to bless us during this practice of Meditation.
 - Take firm resolve, I will not move my body even a bit, I have no connection with the world, I am nobodys son, husband, father.
- **I am seeker of liberation alone during this practice of liberation.**
 - **Therefore, I won't entertain any thought of the world.**
- Focus attention to all sounds you can hear.
 - Bring attention to body posture, head, hair, face, mentally massage, relax it, ears, forehead, eyes, nose, cheeks, lips, chin.
 - Bring gentle smile which will relax your facial muscles.
 - Neck, throat, shoulders, biceps, elbows, forearms, arms, fingers, nails, both hands comfortable, relaxed, chest, stomach, abdomen, back, spine lower back, straight without strain, lower body, waist, thighs, knees, calves, ankles, both feet, toes, toe nails. [11 Minutes)

- Watch your body as a third person.
- Focus on breathing, just observe, naturally we inhale, air goes through nostrils upto navel and comes back as we exhale – observe.
- I am witness of the body and its breath.
- Entire focus on breathing pattern.
- No focus on any thoughts.
- Bring attention to your mind.
- Chant “Om Namashivaya”.
- Focus on sound when I chant.
- Then listen to your mentally chanting.
- Chant Ishta Mantra in your mind.
- Increase silence.
- If any thought comes, start chanting (10 Minutes).
- Mind is calm and quiet.
- Think of self knowledge of Shastra.

• **I am nature of Satchit Ananda not Body / Mind / Intellect.**

- I am Asanga, not related to Body / Mind / Intellect.
- That supreme self is self in all beings therefore I must see the self in all beings.

• **Forms, Names, roles in the world different but spiritual being is me myself.**

- I am that Sat pervading everything and beyond everything.
- **I am that consciousness which gives sentiency to Body / Mind / Intellect.**
- **In am the bliss, source of all happiness.**
- I am Sat Chit Ananda Svarupatma.
- As the self I am in everything as everything.
- Maintain this thought :
 “I am that Sat Chit Ananda”
- Focus only on this thought. (8 Minutes)
- I lend consciousness and existence to the mind, sense organs in all bodies.
- All minds rise from me and resolve into me.
- Maintain this thought throughout the day.
- Bring attention to breathing.
- Bring attention to body posture.
- Rub both Palms, Rub Gently, keep on eye lids, move both feet little bit, relax.

Meditation

Chapter 6

Section – II (28 Minutes)

- Ohm – 3 times.
- Make sure you are in comfortable posture, both feet on ground if seated in chair.
- Hand interlocked, backbone straight, comfortable.
- Remember Ishta Devata, Pray to them to bless us in this meditation session.
- I will not move.
- I don't belong to the world, I am not son, husband, father, boss.

- **I am meditator, seeker of liberation.**

- Focus on sounds you can hear.
- Focus attention to body posture.
- Head to toes, mind goes to each part, mentally massages that part and relaxes it.
- Take your mind through the thought massage of the body.
- No Instructions for 5 minutes.

- **Look at body as 3rd person.**

- Focus on breathing, without changing breathing pattern, just observe.
- Don't allow mind to think about anything else, entire focus is on the breathing.
- Focus on the mind, I am the witness of the thoughts.

• **As thought comes, stays for sometime and goes, don't get involved with the thought.**

- Body and mind are both matter.
- I am the witness the consciousness principle, non matter, the spiritual principle.
- I am all pervading, changeless, Nivikara, eternal, Sakshi Svarupa.
- Aham Brahma Asmi.
- Ayam Atma Brahman.
- Pragyanam Brahma.
- 3 states belongs to the mind, not to me.
- I am witness of the mind in Nirvikalpaka Avasta.
- I am of the nature of objectless awareness.
- I am unaffected witness.
- In army parade – officer doesn't fix on any soldier, without identifying with anyone.
- Thought Parade will come and go, don't get involved, be a witness.
- I am nonchanging witness of all thoughts during Jagrat Avastha.
- If you get involved with the thought, you will flow from one thought to another.

• **Drop your identification with the thought and come back to your original nature of Sakshitvam.**

- Body, mind, intellect are only medium for the Jiva to interact with the objective world for Sukham, Dukham.

- They all resolve into me the pure Sat Chit Ananda – Brahman.
- I become witness again.

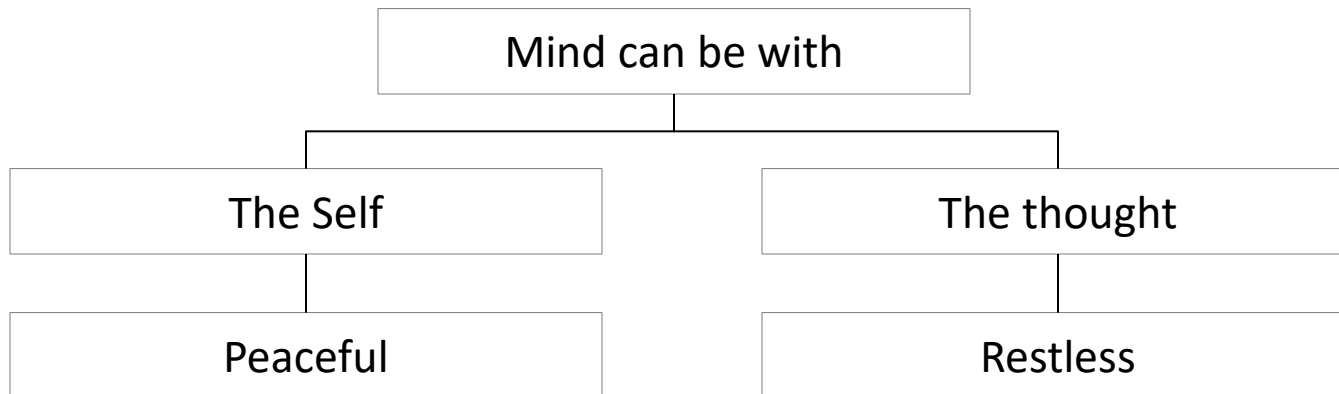
Chapter 6 – Verse 26 :

यतो यतो निश्चरति
मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

yatō yatō niścarati
manaścañcalamasthiram ।
tatastatō niyamyaitad
ātmanyēva vaśam nayēt || 6-26 ||

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

- **Whenever the mind goes with the thought, becomes unsteady, bring the mind again from the thought and place it on the supreme self.**



- Mind is under the control of self alone, it rises from the self.
 - Now, in this controlled mind, place thought of my true nature.
- **I am not the body, mind, intellect, not combination of the Assemblage.**
 - **I am the supreme self of the nature of existence, consciousness, bliss.**
- I don't have any qualities, activities, don't have any particular form, no functions.
 - I am the pure consciousness beyond all these things.
 - Any thought opposing this truth, reject it.
- **Maintain single thought – “I am the consciousness”.**
- I am beyond Body / Mind / Intellect, without activities and functions, without any properties, without any form, without Sattva / Rajas / Tamas – Guna, I am pure consciousness, unattached, unaffected, untouched by the material universe.
- **Whenever mind gets into thoughts and it becomes unsteady, bring it again and place it in the self.**
 - **Don't allow mind to play tricks, focus on single thought, I am that supreme consciousness.**
- Make sure thought continues throughout the day, when we transact with the people, let this thought, I am supreme consciousness, remains in the background, like the Sruti for the singer.
 - As the consciousness, I am the self which is the self of all.
 - Every object I see, every person I see is an expression of the same self.

- It is my own expression.
- Keep this thought throughout the day even when we come out of meditation.
- Focus on Breathing.
- Bring attention to your body.
- Rub both Palms, keep them on eyelids, open eyes.
- Move your feet.
- Om Shanti Shanti Shanti.
- Harihi Ohm, Shri Gurubyo Namaha.

Chapter 7

Meditation I (23 Minutes)

- Add devotion in meditation, nature of Bhagavan, creation.
- Gokulashtami, Vasudeva takes Krishna from Gokul to Mathura.

Practice :

- Sit straight in comfortable, steady posture, both feet touching ground (if sitting), spine is straight, gently close eyes.
- Prostrate to Ishta Devata, Guru, request them to help us in this practice of Meditation.
- Make firm resolve, I shall not move body even a bit.
- I am not Son, Husband...
- **I am only seeker seeking the supreme.**
- Focus attention on all the sounds coming in to your ears.
- Take mind to each part of body, mind notice head, mentally massage it and relaxes it... carry on till the toes.
- Grasp body exposure in your mind as though you are seeing it like any other posture of others bodies...
- Try to see your own posture.
- Focus attention on Breathing, without changing breathing pattern, feel air going inside and going out as you exhale.

- Let mind not think of anything except Prana Vikshanam (Observation of breath).
- Imagine red lotus in heart centred, fully blossomed lotus, red in colour, placed in heart, imagine beautiful form of Lord Krishna in that Lotus, try to visualize each and every part of Lord Krishna.
- Toes to his head, Pada Adhi Kesha or head to his feet.
- Visualise his own form in your heart centre.
- See the picture of Lord Krishna in your own heart.
- Blue boy of Brindavan with beautiful curly hair, expressive mischievous eyes, soothing smile, gracious, graceful body, flute in his hands, wearing yellow cloth, imagine each and every aspect.
- It is not a picture, it is imagining in your heart, not steady, imagine him playing flute, dancing, smiling, with all Gopikas, eating butter.
- Let entire mind be focused on him.
- Krishna comes from Krish, Karshati, one who attracts everyone is Krishna.
- **Actually speaking, it is the self that attracts everyone.**
- Lord Krishna is my own self.
- It is not difficult to imagine him in our heart because he is already there in our heart.
- Bhagavan says, I stay in everyones heart.

ईश्वरः सर्वभूतानां
हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānāṃ
hṛddēśē'rjuna tiṣṭhati |
bhrāmayan sarvabhūtāni
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

- The form of Krishna is means for me to concentrate completely on my own self.
- Keep observing your mind.
- Sakshi Bhava, be witness and observe every thought, it will come and go, don't get involved in any thought, remain as witness.
- Slowly bring your mind, focus it on your breathing.
- Become aware of your body.
- Rub Palms, place them on eyelids, open eyes, take hand to entire body, move feet a bit.

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पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

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Chapter 7

Meditation II

- Sit straight, check your posture.
- Make sure your back, head, neck are in one straight line.
- Body steady but comfortable.
- Gently close your eyes, remember Ishta Devata, Guru, Mentally prostrate to them, request them to help us during this practice of Meditation.
- Make a firm resolve that I shall not move for next 25 minutes.
- During this time, I belong to no one in the world, I am seeker of liberation.
- Imagine red lotus in the centre of your heart, most beautiful form of Ishta Devata seated in the Lotus.
- Ishta Devata can be Shiva, Vishnu, Devi, Srirama, Ganesha.
- Imagine their form in the red Lotus, see every part of Ishta Devatas body... start with face, focus on each part, reaching the beautiful feet.

<ul style="list-style-type: none">• See your own Ishta Devata in your own heart.

- Keeping the form in front of you chant :

Om Nama Shivaya

Om Namo Narayanaya

Om Namo Bagavate Vasudevaya

- It can be any Mantra, keeping the Lord in front of you, mentally chant the Mantra

- See Krishna, chant om Namō Bhagavadhe Vasudevaya (if you don't have any Ishta Devata).
- As you are chanting the mantra and trying to Visualise, many other thoughts will come to disturb you.

• **Remember all those thoughts are also god.**

- Thoughts may be Sattva / Rajas / Tamas, they are also God.
- Try to see God in them, as Bhagavan says :

ये चैव सात्त्विका भावा
राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि
न त्वहं तेषु ते मयि ॥७-१२॥

yē caiva sāttvikā bhāvāh
rājasāstāmasāśca yē |
matta ēvēti tān viddhi
na tvahaṃ tēṣu tē mayi ||7-12||

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

• **I am not them, they are in me.**

- This Bhagavan is our own true self.
- Self is not one of the thoughts and therefore does not get affected by those thoughts.
- All those thoughts can't exist without the Substratum, the self, the God, the consciousness.

• **The moment you see any thought, understand it is manifestation of that supreme Lord.**

- That thought looses the power to disturb you.
- Try to focus on your breathing, without changing the pattern of your breathing.
- Observe how the breath goes in, comes out.
- Breathing is one of the physiological functions, part of Bhagavans Apra Prakrti.
- The one who is breathing and the action of breathing, both are the Lord.
- This breathing, Pranas cause hunger, thirst, illness in us.
- Na Tvaham Tesu Te Mayi.
- The Supreme Lord does not get affected by any modifications of breathing, the Pranas.
- But all of them can't exist, without substratum of the supreme Lord.
- Focus attention on body posture, hold entire posture in your mind.
- This body is made of 5 elements, Panchabutas, which are made of Tanmatras and these Tanmatras are part of Bhagavans Apra Prakrti.

• **This body is nothing but the Lord.**

- Na Tvaham Tesu Te Mayi.

• **Whatever happens to the body, it does not affect the Lord, the self.**

- Body goes through 6 modifications, none of them make any change in the Lord.
- Body can't exist without the substratum, without the Lord.
- Focus attention on all the sounds you can hear, AC, water falling because of rain, sound of movement of fan, sound of some insects.

- All these are God, sound as Tanmatra is God.
- Na Tvaham Tesu Te Mayi.
- God as Para Prakrti, as Consciousness, is the substratum of all of the, material cause of all of them and as Apra Prakrti is all of them.
- Whenever we hear anything, see anything, everything is God.

• **When we say everything is God, it is the substratum, unaffected, unchanging, one without second.**

- Substratum is the Lord and the superimposition is also the Lord.
- Try to maintain this thinking throughout the day.
- Na Tvaham Tesu Te Mayi.
- Slowly become aware of body posture, join palms and rub them.
- Keep them on your eyelids, slowly open the eyes.

Conclusion :

- Used different technique, directly started from the mind, came out through breathing, body and world.
- Direct practice of what we are learning.
- No one method of meditation.
- Meditation should not become mechanical.
- Use these techniques, keep thought in the mind, everything I see, hear, think is God.

Meditation – Chapter 8

Session I

- Posture comfortable, steady, gently close eyes.
- Ohm... Sahana Bavatu...

ॐ सह नाववतु । सह नौ भुनक्तु ।

सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |

Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |

Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

- Postrate to Ishta Devata, Guru, request them to help us in practice of meditation, resolve – during practice, I will not move my body.
- **For next 20 minutes, I belong to no one, nobodys son, brother, father... only seeker of liberation.**
- Focus mind on sounds reaching the ears.
- Bring attention to body, focus on each part, mentally massage it and relax it.
- Toes to head.
- Body relaxed, steady, focus attention on breathing, Prana Vikshanam, observe breath.
- Mind becomes quiet.

- See Lord in the thoughts.

- **Bhagawan is there in each and every object... Sutra Mani Gana Eva.**

Gita : Chapter 7 – Verse 7 :

मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattaḥ parātaraṁ nānyat
kiñcidasti dhanañjaya |
mayi sarvamidaṁ prōtaṁ
sūtrē maṇigaṇā iva || 7-7 ||**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

- Moment mind brings thought of object focus on Bhagawan and give up the object.
- Any object mind takes form of, remember it is Bhagawan in that form.
- If mind does not take object of world, all feelings are also Bhagawan.

Chapter 7 – Verse 12 :

ये चैव सात्त्विका भावा
राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि
न त्वहं तेषु ते मयि ॥ ७-१२ ॥

**yē caiva sāttvikā bhāvāh
rājasāstāmasāśca yē |
matta ēvēti tān viddhi
na tvahaṁ tēṣu tē mayi || 7-12 ||**

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

- Sattva / Rajas / Tamas – thought, all arise from God only, focus on god, give up the thought.
- Next 10 minutes, no instruction – see 2 things :
 - Mind taking form of object outside or
 - Mind having Sattva / Rajas / Tamas thought.
- Focus on god, give up thought.
- If too many thoughts, chant Lords name, see the God, give up the thoughts.
- Focus on breathing, become aware of body posture.
- Bring both palms together, rub them, keep on eyelids, open your eyes.

- **Entering 2nd section of Gita, see everything in the world as the Lord.**
- **Lord is not only what we see outside but starting from mind, everything is part of the world.**
- **Thoughts of mind, body, objects we experience is part of the world.**

- Seer is Bhagawan, seen is the world.
- Whatever concepts in 7th chapter, practice in everyday life.

- **To divinize the mind is the best way to control the mind.**
- **Divinising the mind means bringing thought of divine into every thought.**

- **Tan me Manas, Shiras Sankalpam Astu.**

- May every thought of mine be auspicious.
- When will thought become auspicious?
- When it has God in it.
- Whatever we see, hear, moment we start seeing God in all those things, automatically, mind will be pure, divinized, controlled.
- This is the Sadhana we have to do in meditation and remember that when we are in the world also.
- Start practicing that also.
- 1st section also there for our help.
- If there are too many thoughts, chant “om” and control it.
- Being Sakshi, allowing thoughts to pass, practice as when required.
- Om Poornamadah..

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

Meditation

Chapter 8 – Session II

- Check posture, steady, comfortable, eyes gently closed, remember Ishta Devata, Guru, prostrate to them, pray to them to give success in this meditation.
- **Take firm Sankalpa, I will not any one in this world, am only seeker of liberation, striving to get liberated.**
- Stronger the Sankalpa, greater will be the effort you will put in.
- Focus on all sounds you hear, note each sound, don't allow mind to wander anywhere else.
- Slowly bring your attention to your body, focus on each part, massage that part and relax it.
- Toes to head is steady and comfortable.
- Observe breath, as the air goes in, goes out.
- Prana Vikshana one of the methods to control your mind and make it calm.
- Imagine Red Lotus in your heart centre, beautiful form, most auspicious, divine form of Ishta Devata, seated in the red lotus.
- Visualise each and every part of Lord, focus on the face, eyes, lips, body, feet.
- See the Ishta Devatas, seated in the red lotus.
- Hold that beautiful form in the heart, see in detail clothes, hands, feet, visualize everything.

- **This Lord that you love, respect, is in truth the supreme Brahman.**

- This Lord alone has become the entire world through Apra Prakrti, Adibuta.
- This Lord alone is the primordial being Hiranyagarbha, sutratma, Adideiva.

- **This Lord alone is alone seated in our hearts as the voice of conscience Antaryami, Adiyagna.**
- **Try to see Bhagawan in each and everything in every object, in every being, in every thought.**

- It is easy to see Bhagavan if we have love for him.
- Without love, devotion, it is impossible.

- **If mind breaks into any thought, try to see Lord in those thoughts.**
- **See Lord in memory.**
- **If Mind takes form of object, see Lord as substratum of the object.**

- Refuse to entertain any thought.
- Keep focus on Lord.
- Maintain constant remembrance of the Lord of your heart.
- This Lord is not just Adibuta, Adideiva, Adideyagna but is also supreme imperishable Brahman, my own supreme self, Adhyatma.
- In truth I am that Brahman.
- Maintain this throughout, throughout the day.

- Focus and observe the Breath.
- Bring attention to the body.
- Rub both palm, keep them gently on eyelid, open eyes, move feet a bit.
- Ohm, Shanti, Shanti, Shanti, Harihi ohm, Sri Gurubyo Namaha.

Chapter 9

Meditation

Session 1

Repeat : During this practice of meditation

- **I do not belong to the world.**
- **I am only seeker of liberation.**
- Focus on all sounds you can hear, make a note of each and every sound.
- Bring attention to body, focus on each body, mentally massage and relax it, Toes, feet, ankles, legs, calf muscles, knees, thighs, lower body is comfortable, stomach, midriff, chest, lower back, upper back, shoulders, biceps, forearms, arms, wrists, fingers, nails, mid region is relaxed, backbone is straight, neck, holds head whole day, massage, relax it, throat, face, chin, cheeks, nose eyes, ears, forehead, head, hair, take mind to every part, hold entire posture in your mind, look at yourself as third person, watching someone in meditation.
- Bring attention to breathing without changing breathing pattern, observe air coming inside as you inhale, reaching your throat, chest, abdomen, see Air come out as you exhale.
- Concentrate on breathing, let it flow naturally.
- Take attention to mind, imagine red lotus in heart.
- Imagine most sacred, most beautiful form of your Ishta Devata in that Lotus.

- Focus on each and every part of Ishta Devata, feet, as though Ishta Devata is in front of you.
- Dress, hand postures, face, smile.
- Try to see entire form in one go as though Ishta Devata is sitting in the red lotus in your heart centre.
- Mentally chant Ishta Mantra, focusing on the form of the Lord, chant mantra and keep seeing the form.
- If it is difficult to chant, with every inhalation start mantra and with every exhalation, complete the chanting.
- Focus on mind for chanting the Mantra.
- Remember Ishta Devata is supreme Brahman in special form you like, indestructible, Aksharam, Param Brahma.
- Supreme Nirakara Brahman, alone appears as your Ishta Devata.
- It is not someone different from you, its your own true self, Svabava, Adhyatma, own self.
- Even the whole world, gross world, subtle world, individual world or total world, individual Jiva who performs certain actions or total mind, Hiranyagarbha, everything is that supreme Brahman.
- Merge the form that you have been seeing in your mind into yourself.
- Dissolve it, into everything that you see.

- Brahma, Adhyatma, Adibuta, Adideiva, Adhiyajna, everything is that Lord, supreme Brahman.
- Try to maintain this thought throughout the day even when you are doing different activities, listening to the sessions, discussing, chanting, walking, eating, keep thought in mind, everything is God.
- Anything that I hear, the one who is hearing, one who is speaking, air in between, which allows the process of hearing, words falling on ears, everything is God, supreme Brahman.
- Bring attention to breathing, the one who is breathing, the air coming in and going out, nose through which it is coming and going, everything is Brahman.
- Bring attention to body, feel body is supreme Brahman, move feet, bring both palm rub the eyelids, open your eyes.
- Om Shanti Shanti Shanti.
- Hari hi ohm, Gurubyo Namaha.

Meditation – II

- Check your posture, steady, comfortable, gently close eyes.
 - Mentally prostrate to Ishta Devata, your Guru.
 - Pray to help us in this practice of Meditation.
 - Make a firm resolve, I won't move body for next 25 minutes.
- **During this time, I do not belong to the world, I am only seeker of liberation.**
- Focus on all sounds that you hear, collect your mind from all other thoughts.
 - Bring attention to body posture, focus on each and every part, mentally massage it and relax it, feel entire posture through your mind.
 - Focus on breathing, observe it.
 - Feel air coming inside, in Abdomen, goes out as you exhale.
 - Praana Vikshanam, observing breath.
 - Best technique to calm your mind, keep focusing on breath till mind is calm.
 - Bring attention to mind itself, try to be the witness, observe thoughts, let them come – go, don't get involved, affected, just observe.
 - If too many thoughts, chant mantra, make sure mind is relatively quiet.
 - Keep observing.
- **My world is of my thoughts.**
 - **See relationship between myself and my world.**

- **I pervade all thoughts as the substratum of all of them.**
- **All the thoughts are present in me because they are mere superimpositions on my true self.**
- **I pervade them as their substratum, they are in me as superimpositions.**
- **But, I am not in them because I am not affected by them.**

- **I am the self, who is untouched by the quality and quantity of thoughts.**

- **Thoughts can be Sattvic, Rajasic, Tamasic, many, few, but I don't change, when the thoughts change.**
- **I am not in them.**

- **Thought as substratum, I pervade all thoughts, I am not one of them, I am not part of them.**

- **I do not change when the thoughts change.**
- **Every thought that rises is because of the substratum, consciousness but that substratum, consciousness remains the same.**

- **There is a constant factor, thoughts rise, they go.**

- **Understand that there are no thoughts in me.**
- **I am the supreme consciousness devoid of any thoughts.**

- **This is the absolute truth.**

- **As long as I consider myself to be the Jiva, there will be thoughts.**

- We need to understand, I am substratum of those thoughts, those thoughts are superimposed on me but still I remain the unaffected, untouched consciousness.

- **From the highest standpoint, there are no thoughts in me.**

- I am the pure mass of consciousness without any thoughts.
- What we have done in our internal world can also be done in the outer world.

- **I as Satchit Ananda am pervading the whole world.**

- **Every object, every being, movable or immovable is pervaded by me because I am their substratum.**

- They all exist in me, because they are all superimposed on me.
- That doesn't mean that there is any change in me because there are changes happening in them.
- Because I am not in them, I don't get affected by them.
- From the most ultimate standpoint, they are not in me.
- I alone am, single mass of pure consciousness.
- Try to keep this thought through out the day.
- In everything that you see, everyone that you meet, try to see these things.

- **Try to understand this relationless relationship.**

- If there is a world, I am the untouched substratum.
- From the highest standpoint, there is no world.

- I alone am.
- Bring attention to your breathing.
- Be aware of your body posture.
- Bring both palms together, rub them, keep them gently on your eyelids, open your eyes, move your feet.
- We are trying to meditate on the same thought that we are seeing in the class.
- When we bring these thoughts in our mind, if any doubt arises, then that means, our reflection is not yet complete.
- But if all thoughts are coming, ceaselessly, one after another, easily, then it is good to go for meditation on those thoughts.
- Try to do in the internal world as well as the external world.
- Om Shanti, Shanti, Shanti.
- Hari Ohm...

Chapter 10

Meditation I

- 3 Ohms.
- Please sit straight, check posture, spine erect, posture steady, comfortable, gently close eyes.
- Mentally prostrate to Ishta Devata, your Guru, pray to them to help in path of self control, meditation.
- Take a firm resolve, during this practice of meditation, I will not move a bit, I belong to none, I am nothing but seeker of liberation.
- Focus on sounds you hear, make note of each and everyone.
- Bring attention to your body, take mind to each part of your body, toes to head, see it completely relaxed, make sure it follows your order.
- Hold entire posture in your mind, see your body as 3rd person, observing the posture.
- Bring attention to breathing, Prana Vikshanam, watch your inhalation and exhalation, don't allow mind to think of anything else, let your entire attention be on the breathing.
- Bring attention to your mind, try to be witness, without getting involved with the thought, just like you observed your posture, like you observed the breathing.
- Thought will come and go, don't try to change it, force it, investigate it, be witness, let it come and go.

- If there are too many thoughts, chant Ishta Devata Mantra, focus on each letter and on silence between the chanting of Mantra.

• **Increase time of silence, hold the silence, if new thought comes, chant mantra again.**

- Lord is infinite, compassionate, will help us to control the mind.
- With Gods help, nothing impossible.

• **Surrender to Bhagawan, allow him to take charge of us, our mind will come under our control.**

- With this feeling, chant Ishta Devata Mantra.
- Imagine the form of Ishta Devata, don't give chance to mind to think about anything else.
- Every thought you see can be in form of feeling, logical thinking, memory, object, person.

• **Every thought is supreme Brahman.**

- Ishta Devata, Mantra, letters, sound, form, name, everything is supreme Brahman.

• **That supreme Brahman I am, I am the substratum of entire universe, the entire universe is superimposed on me.**

- Vedanta is not studying text, not by hearing Slokas, Mantras, not having debates.

• **Vedanta is experience of oneness, it is experience which tells you that you are the supreme Brahman, Adhishtanam of entire universe.**

- Whatever we are studying, discussing, trying to by heart is to get this experience.
- **Meditation will help you only when outside meditation also you maintain the thought, I am the substratum of this entire universe.**
- Everything is superimposed on me the consciousness.
- **Try to maintain this thought throughout the day.**
- Turn attention to Breathing.
- Even when you observe, remember, you are substratum of breathing also.
- Since you are observer, you are not part of it.
- Bring attention to body posture, rub your palms, keep on your eyelids and gently open your eyes.
- Move your feet.
- Try to maintain the thought, Aham Brahma Asmi.

Chapter 10

Session – II

- 3 Ohms
- Check posture, firm, steady, comfortable.
- Mentally prostrate to Ishta Devata, Guru.
- Pray to them to give the strength required for the practice of Meditation.
- Take a firm resolve, during this time, you don't belong to the world, you are only seeker of liberation.
- Sincere prayer and firm resolve will take us deep and far in meditation.
- Focus attention on all sounds you hear, take mental note of every sound.
- Bring attention to body posture, mentally massage every part, start from toes to head.
- **Taking mind to every part of body, serves dual purpose.**
- **First Purpose, Most of our discomfort lies in our mind, when deliberately massaged, body does not disturb us during meditation.**
- **2nd Most important Purpose :**
 - Mind learns to follow your order.**
- **As you command mind to go to the part, mind obeys.**
- **This habit mind gets into, following the order is required in meditation.**
- **Do this exercise very sincerely.**

- Take mind to every part, hold complete posture in the mind, look at body sitting and meditating as third person.
- Once body is relaxed, do Prana Vikshanam, observe Inhalation – passing throat to abdomen, and exhalation... let mind not go anywhere else, just observe the breathing.
- Let mind observe itself, be witness of thoughts rising and setting.
- Don't get involved with the thoughts, don't flow with the thoughts, just observe.
- **Initially while observing the thoughts, we will go with the flow of thoughts, but the moment you remember your purpose of liberation from thoughts, you will give up the pursuit and become the witness.**
- Don't try to trace which thought led to which thought and how you became witness.
- **Don't investigate which thought causes disturbance, it doesn't matter, just observe.**
- When the mind is relatively calm, take up the thought that the supreme Lord alone is and that supreme Lord with infinite power of creation, sustenance, dissolution, is my own self.
- **This is Bhagawans Yoga, one supreme God in which everything exists.**
- **He is not different from me but he is my own self.**

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥ १०-२० ॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ |
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- Maintain the thought, the supreme Brahman, substratum of entire universe is my own self, seated in the space of my heart.
- This self in me is the same self in all.
- Chapter 10 – Verse 20.
- If sometimes it becomes difficult to hold on to this thought and mind wanders out in the field of sense objects, think of Bhagvans Vibhuti.
- The same Lord, who is my own self is the substratum of every object.
- The glorious, manifold manifestation are of the same Lord.
- If mind is thinking of an object, change focus from the object to its substratum, the supreme Lord.

Everything in Me	I am in everything
Is Yoga	Is Vibhuti

- As a devotee, try to see the presence of the Ishta Devata in everything.
- As a seeker, remember that Ishta Devata is your own self.

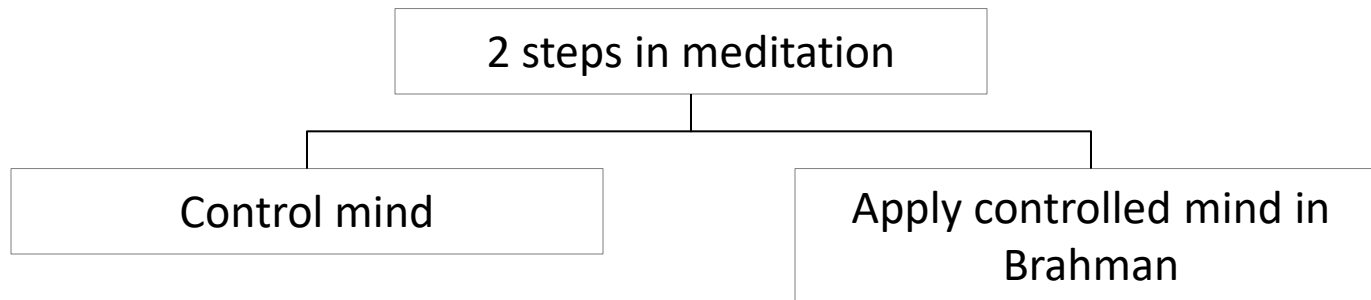
- **For next couple of minutes, if the mind goes into an object as a thought or breaks into a feeling, change attention and focus on the substratum.**

- **Silence is the substratum of all thoughts.**
- **Be that silence.**
- Try to maintain the thought of Yoga and Vibhuti throughout the day.
- Bring your attention to your breathing, just observe the breathing.
- Bring attention to body posture, Rub Palms, keep on eyelid, gently open eyes, move feet.
- Om – Shanti – Shanti – Shanti.
- Harihi Ohm, Gurubyo Nama.
- In Meditation, 5 minutes before every class and 5 minutes after class, don't talk.
- Maximum disturbance is because of our speech.
- The thoughts that Swamiji is trying to put in us require 100% attention.
- 5 minutes before or after, don't talk, chant verses, revise notes.

Chapter 11

Meditation – Session I (Good)

- Check posture, make sure it is steady, comfortable, gently close eyes.
- Remember Ishta Devata, Guru, mentally prostrate, request them to make practice of this meditation session to be successful.
- Take a firm resolve that I wont move a bit.
- **During this practice of meditation, I do not belong to the world I am nobodys son, father, husband, boss, brother.**
- I am seeker of liberation, there is no other identity.



a) Bring mind from world to within.

- For this, the mind has to listen to you.
- Order mind to listen to every sound that you can hear.

b) Bring mind to body Posture, take mind to every part of body, manage, relax it.

- **This is to train mind to listen to your orders.**

- c) Try to hold entire posture in your mind as though you are looking at your body sitting in front.
- d) Observe breath, feel air through nostrils, chest and exhale, prana vikshanam, observe the breath
- Mind has no other thought and entire focus is on breathing.
- e) Bring your mind to focus on the mind itself.

- **Unique step, where part of mind is observing the mind.**

f) Take Mantra – Chant :

- Chant, stay focussed on Mantra.
- Sri Ram, Jaya Ram, Jaya Jaya Ram (10 times).
- Chant Mantra mentally.

g) When Mantra is chanted, imagine beautiful form of Ishta Devata or letters of Mantra.

h) Maintain silence between 2 Mantras, increase length of silence.

i) When other thoughts come, chant Sri Ram, Jaya Ram, Jaya Jaya Ram (4 times).

j) Mind is completely calm and quiet, remember, I am not the body, Pranas sense, mind, intellect.

k) I am the supreme consciousness, substratum of the entire universe.

- **That because of which world exists, world is known, it appears that world is giving me joy.**

- That Sat Chit Ananda Brahma is my own self.
- I am that supreme reality.

- **To say that I am the supreme reality is not thought of substitution, mental therapy, it is the truth.**
- **Whether I know it or not, like it or not, understand it or not, I am that supreme reality.**

- Try to maintain this thought and see that even substratum of that thought is me the Brahman, pure Consciousness.

- **Turn the attention from the world to Brahman, from thoughts to consciousness.**

- Brahman is pure consciousness which is my own self.
- Maintain this thought throughout the day.
- It may be difficult but not impossible.
- Music Tampura gives single note, when singer is going through all Svaras.

- **When so many thoughts come and go during day, let the thought I am Brahman keep on going constantly in the background, like the Tambura.**

- I am Brahman.

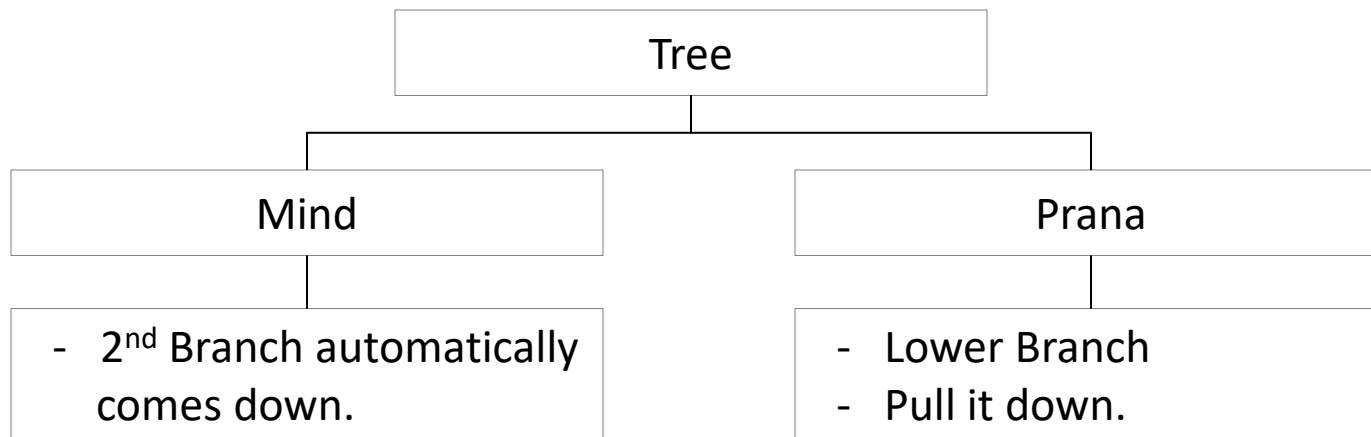
k) Focus on Pranas, breathing again, become aware of body posture, rub both palms, keep on eyelids, , gently open eyes, move feet a bit.

- Om Shantih Shantih Shantih, om hari hi om – Gurubyo Namaha, Harihi ohm...

Chapter 11

Meditation - Session II (Good)

- Check posture, steady, comfortable.
- Mentally prostrate to Ishta Devata, guru, pray to them to help us in this practice of Meditation.
- Make firm resolve that for next 25 minutes, I will not move even a bit.
- **I belong to no one, I am seeker of liberation, determined to get realisation.**
- Stronger the resolve, greater will be the focus, greater will be meditation.
- Focus attention on all sounds you can hear.
- Every minute sound you should be able to hear.
- Bring attention to body, take mind to every part, mentally massage it and relax it.
- Toes... head.
- **Try to see your entire posture in your body, as though you are watching your own body from outside.**
- Focus attention on breathing.
- Pranas and the mind are like 2 Branches of same tree.



- Prana Vikshana – best technique to calm your mind.
- Don't allow mind to get into any thought.
- Just observe the breathing.
- Bring attention inward.
- Imagine most beautiful form of your Ishta Devata in front of you.
- See every part... feet... face...
- Make sure that the imagination is so clear that you feel that the Lord is in front of you.
- Lotus feet, clothes, ornaments, smiling face, Visualise everything.
- Once focussed on every part, hold the entire frame of the Lord in front of the mind.
- Imagine that this form of lord is expanding and covering your entire vision.
- Wherever you see, is the form of your Ishta Devata, effulgent, bright, very beautiful.

- **If mind breaks into thought of objects, try to see the mind in that Lord, pure consciousness principle, awareness principle in this universe.**
- **The lord pervades each and everything, therefore each and everything is in him.**

- This Lord that pervades everything is my own self as you see him around you, pervading your vision, so also see him within you, as the pure self, witness consciousness.

- **As he is in front of you, looking at you smiling, so too he is within you, looking at everything, smiling.**
- **The Antaryami Lord, the indweller consciousness, is actually the one, who is propelling you into everything.**
- **Let us not bring our ego.**
- **Let us be empty, like the flute and become an instrument in the Lord's hands.**

- Let us not become obstacles in his path, whatever he wants to do, let him finish the Job.
- Nimitta Matram, bava Savya Sachin.
- Even when people appreciate us, congratulate us, praise us, let us not boast our ego.
- Humbly offer all that at the feet of our Lord.
- Whatever we are, whatever we do, is only because of the Lord.
- Without him, we can't even move a finger.
- In every action, let us not think, I am not doing it.

- **Let us think, God is doing it through me.**
- **It can be talking to someone, walking eating studying, everything God is doing through me.**

- Nimitta Matram, Bava Savya Sachin.
- Let us try to keep this thought throughout the day, “I am the instrument in the hands of the Lord”.
- Focus attention on the breathing.

- **Even the simplest action of breathing is done by the Lord.**

- I am not doing it.
- Bring attention to your body.

- **It is this body which can also act as instrument of the Lord.**

- Let us try to observe this body and mind as instrument of the Lord.
- Bring both palms together, Rub them, keep them on eyelids, open eyes, move feet, try to maintain thought....
- Om Shanti, Shanti, Shanti...
- Hari hi om, Gurubyo Namaha.

Chapter 12

Meditation – Session I

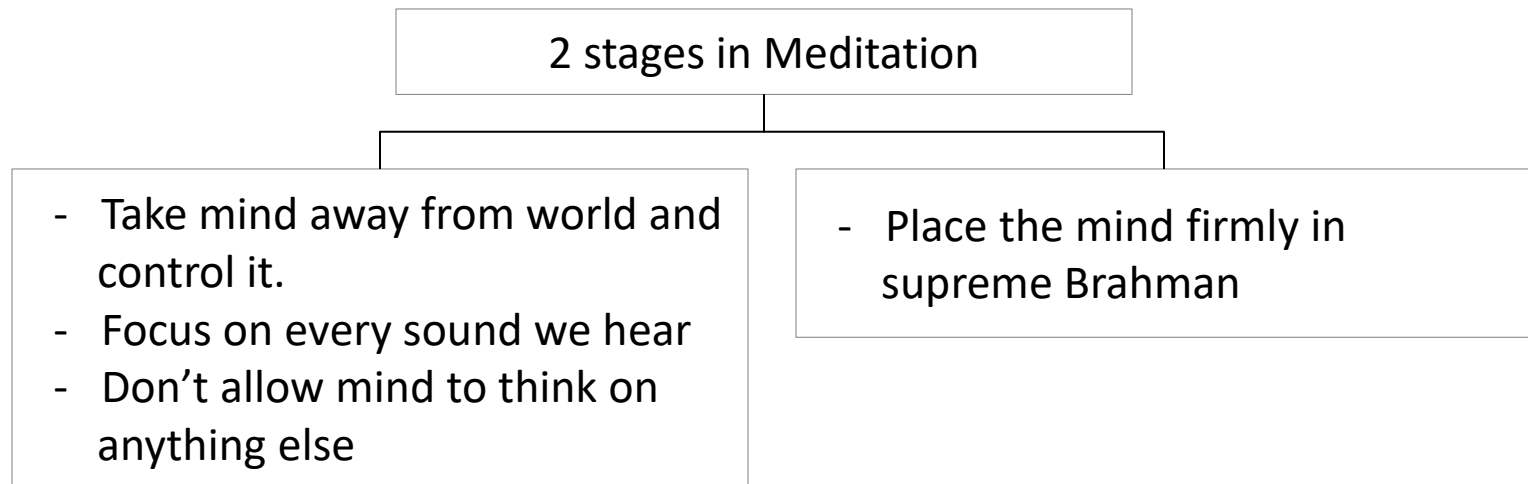
1) **Steady, comfortable posture.**

- Body will not disturb our meditation.
- Close eyes, remember Ishta Devata, Guru, mentally prostrate, pray to give strength to practice this meditation.
- Take firm resolve, I shall not move even a bit during this time.

2) **I do not belong to anyone in the world, nothing belongs to me.**

- I am nobody's father, son, wife, husband.
- I am seeker of liberation, devotee of my beloved lord.
- I do not have any identity other than this.
- Stronger resolve, stronger focus in meditation.

3)



4) Bring attention to feet... head... feet, **relax body.**

- Mentally massage that part and allow it to relax.
- Toes, feet, ankles, calf muscles, knees, thighs, massage, relax, lower body completely relaxed.
- Middle body, hip, lower back, upper back, stomach, abdomen, chest, shoulders, biceps, forearms, palms, fingers, nails, pay total attention, mentally massage, let it relax.
- Neck, head, spine straight, perpendicular to body.
- Face, chin, lips, cheeks, nose, eyes, forehead, ears, head, hair.
- Maintain gentle smile on face to relax all the muscles.
- Bring body posture in your mind, see body sitting firm, relaxed, as though it is 3rd person.
- Focus on breathing, air coming in through nostril, throat, heart to lungs and feel it going out.
- Don't allow mind to wander, focus on breath.
- Prana Vikshana, to calm mind.
- **Watch breath.**

5) Take Mantra of Ishta Devata, chant slowly, “Ohm – Namashivaya”.

- Feel presence of Lord in your heart.
- **Chant mentally without allowing mind to wander.**
- Nirguna Nirakar – Lord and me.

6) Real nature of my lord is supreme Brahman, is Nirguna, without attributes, Nirakara without form.

- My nature also is Nirguna, Nirakara.
- Hence they are one and the same.

7) I and Lord are one and same.

8) The self in me is the self in all beings.

- I have no likes, dislikes, no hatred, no jealousy, no fear while interacting with the world.
- The self in me is the self in all.

9) That self I am, not the assemblage of Body / Mind / Intellect.

10) Maintain thought throughout the day.

11) Maintain Samatva Buddhi, with vision of supreme Brahman in and through all experiences.

12) Bring mind to focus on breath, observe the breath.

13) Aware of body

14) Prostrate to Ishta Devata + Guru, thank them for everything.

14) Palms on eyes, open eyes, move feet, hand.

15) Maintain thought :

- **I am Nirgunam Nirakara Atma.**
- Ohm Shanti, Shanti, Shanti.
- Hari Ohm Sri Gurbyoh Namaha.

Chapter 12

Meditation – Session – II

1) Check body **Posture**, backbone erect, straight, body stable, comfortable, close eyes, remember Ishta Devata, Guru, Prostrate, pray to make this meditation successful.

2) Take firm resolve :

- I shall **not move** my body – even a bit during this meditation.
- I do not belong to the world, nothing belongs to me.
- I am nobody's father, son, brother.
- I am seeker of liberation, I belong to Bhagavan and no one else.

3) Focus on mind on all **sounds** reaching your ears... pay full attention to each one of them.

4) Focus on each part of body, mentally massage and **relax** it.

- Toes... head... toes.
- Body relaxed, back bone straight.
- Bring posture in you mind.

5) **Focus on breath**, if mind wavers to other thoughts, bring it back and observe the breath.

6) Alambanam :

- **Saguna Rupa** of Lord.
- Red lotus in the heart, Ishta Devata seated on the Lotus, Lords head, feet.. Or start from feet to the hair.

- Vishnu, Shiva, Ganesha, Karthikeya, Rama, Devi, Laxmi, Saraswati, Durga.
- Eyes, smile, feel presence of Lord with form in your heart.
- If you are not able to see the form, try to see the picture has come to life in my heart, see ornaments, weapons.

7) Mentally chant om – Namashivaya, very slowly, without hurry.

- Chant Mantra without focusing on form.

8) If mind wanders from the Lord, bring it back and offer it at the feet of the Lord.

9) **Nirguna Nirakara Brahman, alone appears in Saguna Sakara Rupa**, beautiful forms, with divine qualities in my heart, to uplift me in my spiritual Journey, to rescue me from this ocean of Samsara.

10) Keep my mind firm in the Lord and he will protect me.

Gita :

तेषामहं समुद्धर्ता
मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ
मय्यावेशितचेतसाम् ॥ १२.७ ॥

tēṣāmahaṃ samuddhartā
mr̥tyusaṃsārasāgarāt |
bhavāmi na cirāt pārtha
mayyāvēśitacētasām || 12.7 ||

For them, whose minds are set on me, verily, I become, ere-long, O Partha, the saviour, (To save them) out of the ocean of finite experiences; the samsara. [Chapter 12 - Verse 7]

11) Lord has promised to save us from ocean of Samsara.

12) What I have to do?

- Mayi Aveshita Chetasam.
- Place our mind firmly in the Lord.
- It can happen by his grace only.
- Mentally prostrate to the form visualized.

13) **Pray to the Lord :**

- Take care of my mind.
- May I always remember you, feel your presence with me, in me.
- See every situation as your own grace.
- Ishta Devata is not different from you.
- As the supreme reality is the very self, the very Atma of me.
- **Same self of every being is in me.**
- Keep this thought throughout the day.
- Remember God in every moment of life.
- Keep performing our duties.

14) Bring attention on breath, become aware of body posture, mentally prostrate to Devata and Guru, thank them for everything.

15) Maintain this calm state of mind throughout the day.

16) Rub the palms, keep on eyelids and open eyes, move hands, legs.

- Ohm – Shanti – Shanti – Shanti.
- Hari ohm Sri Gurubhyo Namaha, Harih Ohm.

Chapter 13

Meditation – Session I

1) Ohm – Ohm – Ohm.

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |
Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |
Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

2) Check Posture, comfortable, close eyes, prostrate to Ishta Devata, Guru, pray for success during this meditation session, firmly resolve – next 25 minutes – I will not move even a bit.

- During this period, I do not belong to the world, I am nobody's father, son, brother, husband... boss...

• **I am seeker of liberation wanting to realise the supreme self.**

- Stronger the resolve, easier will be to control the mind.

3) Focus on all Sounds...

4) Focus on each part of body – mentally massage and relax... toes... head... toes...

- Bring body posture in the mind.
- Look at it as though you are a 3rd person, see it is steady, comfortable.

5) Focus on breath – Prana Vikshana

6) Go within... with the mind we are going to witness the mind.

7) Witness the mind as it breaks into thoughts... don't flow with the thoughts just be silent observer.

- Let thought arise in the mind... Don't go with the thought... allow it to pass... just observe...
- **If you flow with the thought, moment you notice, drop the thought, become the witness again.**
- This practice is called Sakshi Bhava, practicing to be the witness.
- Every single thought that arises in the mind, is the thought of the Kshetra.

Thoughts – on Kshetra

- Body

- Objects

- People

- Feelings
- Emotions

- Ideas

- I am Kshetrajna, knower of Kshetra, witness consciousness, substratum of entire Kshetra.
- Because of the apparent identification with the Kshetra, I consider myself to be the Jiva and go through Samsara, series of Joy and sorrow.
- Identification is also apparent.

- I am the Kshetrajna, Unaffected, untouched by the Kshetra and its modifications.
- Every single time, you flow with the thought, remind yourself – thought is Kshetra, I am Kshetrajna.
- **Become the unaffected witness, consciousness, substratum of all Kshetra, that is what I am.**
- Remain witness, Sakshi.
- I am the life, pulsating consciousness devoid of all thoughts, I just am...
- I am not the Kshetra, I am the Kshetrajna.

Chapter 13 – Verse 3 :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- There is one Kshetrajna in and through the universe.
- **The self in me, is the same self in all.**
- That pure consciousness, substratum, I am.

- I do not undergo any modifications.

• **I am not affected by any changes happening in Kshetra.**

- I remain always as existence, consciousness, Bliss.
- Kshetrajna, I am...
- Maintain this thought without any other thought disturbing it.

• **I am the Kshetrajna, unaffected, untouched of the nature of existence, consciousness, bliss, the one substratum of the entire Kshetra.**

- Maintain this thought throughout the day, in all activities.
- I am the Kshetrajna, not the Kshetra.

8) Bring Mind to the breath.

- Observe the inflow – outflow.

9) Become aware of the body rub the palms, place on the eyelids, open eyes, move feet and hands, relax, maintain Kshetrajna thought throughout the day.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

Chapter 13

Meditation – Session - II

1) Ohm – Ohm - Ohm

2) Check your posture – steady – comfortable.

- Don't lean on backrest, spine should be erect.
- Neck, head, backbone in me vertical line.
- Palms on knees or together.
- Close eyes.

3) Prostrate to Ishta Devata, Guru, pray for success in practice of Meditation.

- Without grace of Lord and Guru, we cannot achieve success in any endeavour.
- Actually, it is his doing to us.
- Grace of Lord and Guru functions when we put in 100%.

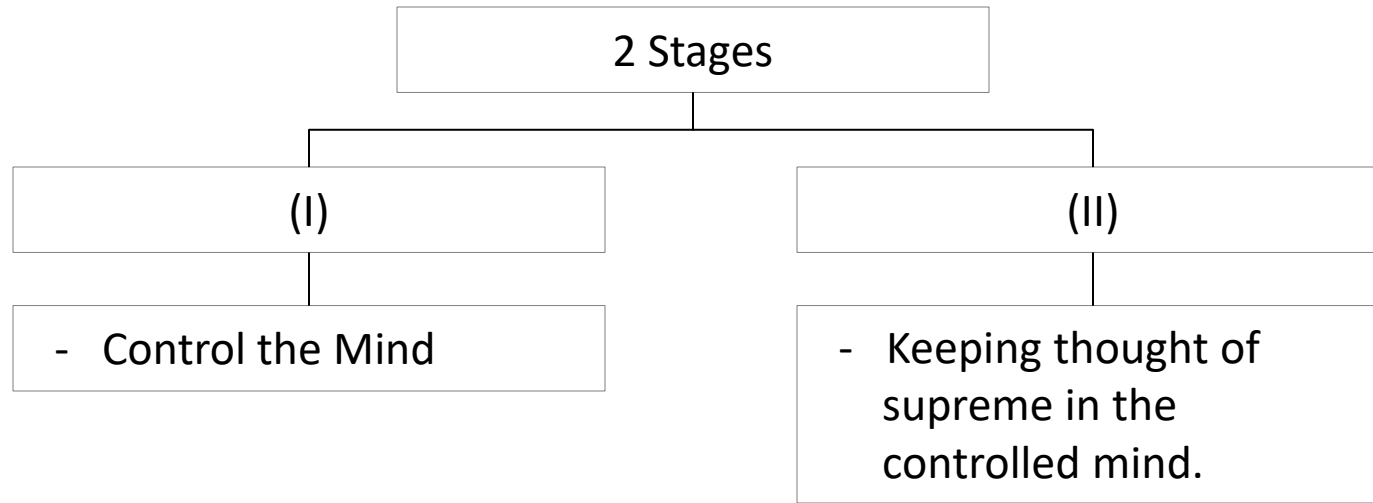
4) Firmly resolve :

- I will give my 100% during this practice.,
- I will not move my body.

I belong to no one, not father... son.... Seeker of liberation... my only identity.

- With this resolve begin practice of meditation.

5)



6) Stage I :

- Focus on sounds... take mind inside.. Under our control...
- Notice all sounds... don't allow mind to think of anything else.

7) Focus on each part of body... toes... head – toes... mentally massage and relax.

8) **Control over our mind increases.**

- **Mind gets habit of following what we tell.**

9) Make sure your body is steady, comfortable.

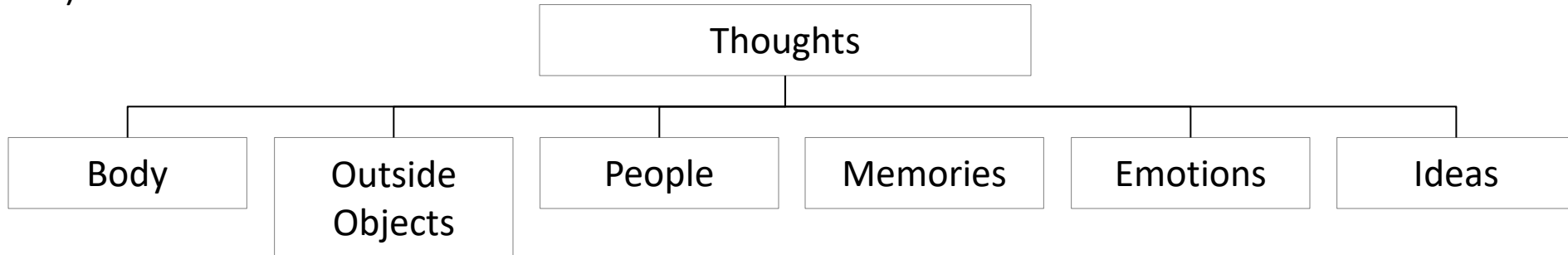
10) Focus on breath, just observe, Prana Vikshana.

- Another technique to control the Mind.
- When mind is agitated, focus on breath, it will become quiet.

11) Focus on Mind, observe every thought rising, remaining, resolving into Atma.

- Don't get involved with the thought.
- Be a Sakshi, just observe, don't react to the thoughts, remain unaffected witness.

12)



- All these are Kshetra, I am Kshetrajna, knower, unaffected, untouched, substratum of Kshetra.
- I am Kshetrajna which is one consciousness, undivided, beyond concept of gross, subtle, present inside and outside everything.
- Consciousness, life principle, I am.
- Jnanam = Consciousness.
- Jneyam = That is to be known.
- Jnanam = Jneyam = Jnana Gamyam reached by having 20 virtues told by Lord Krishna in Chapter 13.

• I am the consciousness which is to be known not as an object but as ones own true nature.

- I am that...
- That is my real self, my real nature.

- **Only when I think, I get identified with the assemblage of body – mind – intellect.**
- **I consider myself to be the Jiva.**
- **I become doer, enjoyer, sufferer and go through various births because of this false notion.**

- Because of the ignorance.
- Actually, I have nothing to do with the entire Kshetra – Karya – Karana Sangatah – assemblage of Body / Mind / Intellect.

- **I am the consciousness, Kshetrajna, Purusha, I remain unaffected by the modifications in the Kshetra caused by the Prakrti.**

- **Maintain the thought :**

I am the consciousness, substratum of entire Kshetra.

- **There are many Kshetras, Kshetrajna is only one.**

- That Kshetrajna, I am.
- Realising that this self in me is the self in all, I will be freed from the entire Samsara.

- **I will attain immortality, which is my true nature, because the self never dies.**

- I am that supreme consciousness.
- Maintain this thought throughout the day, even when working, watching something, doing something or just sitting.

- Keep this thought at the back of your mind.
- I am the one consciousness, the substratum of the entire Kshetra.

13) Bring Mind to the breath, observe the breath.

- Focus on body posture.
- Become aware, mentally prostrate to Ishta Devata and Guru.
- Thank them for their grace.
- Maintain this peace of mind throughout the day.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- Hari Om Sri Gurubhyoh Namaha – Harih Ohm.

14) Rub palms, keep on eyes, open eyes, move feet, relax.

Chapter 14

Meditation – Session I

1) Ohm – Ohm.

ॐ सह नावतु । सह नौ भुनक्तु ।

सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |

Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |

Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

2) Prepare yourself for meditation, check posture, back, head, neck in one line, keep backbone straight, feet on the ground, Sukha Asana, Ardha or Padmasana hands resting on knees, interlocked, gently place them.

3) Remember Ishta Devata, Guru, mentally prostrate to them, pray to them to give success in this practice of meditation.

4) Firmly resolve :

- I will not move a bit.
- **During this practice of meditation, I do not belong to the world.**
- **I am nobody's father – son – brother... boss, wife, husband, sister...**

- **I am seeker of liberation.**
- **My only purpose is to get liberation.**

- Stronger our resolve, more focussed we will be during the meditation.

5) Pay attention to each sound you hear, small, large sound, from a close or far away place.

- Don't allow mind to think about anything else.

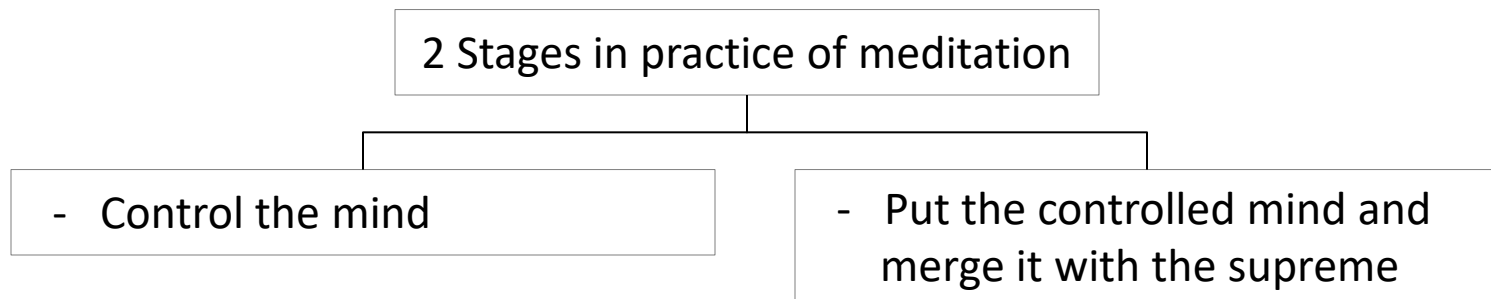
6) Bring attention to body... toes... head – toes... massage... relax it.

- Mind wanders, focus on the body, keep moving forward.

7) Visualise body posture, as though you are a 3rd person, see every part is stable, comfortable, alert.

8) Focus on breath, observe inhalation – exhalation.

9)



10) Gita – Chapter 14 :

- Mind has thoughts which are of 3 types based on 3 Gunas, Sattwa, Rajas, Tamas.
- Each of these Gunas will become predominant over powering the other two.
- **At that time, our mind will behave according to that Guna.**

- **Observe the mind, see how different thoughts powered by these 3 Gunas, appear and disappear in the mind.**

- This is important step in practice of meditation where we are trying to observe the mind, using the mind.
- Don't get identified with any thought, just observe.
- When Sattva rises, mind is calm, quiet, serene, alert, fresh.
- When Rajas rises, mind is turbulent, disturbed, thoughts appear quickly, wavering, not able to focus.
- When Tamas rises, mind is dull, sleepy, not understanding what is happening, not able to react.
- According to different Gunas, mind behaves differently.

- **Important fact :**

- **Gunas and mind have the connection.**
- **I have nothing to do with the mind or Gunas (Prakrti).**

- When mind is Sattvic, I am not Sattvic, when mind is Rajasic, I am not Rajasic, when mind is Tamasic, I am not Tamasic.
- I am the uninvolved witness, indifferent, unattached to any of the thoughts in the mind.
- Practice this Udasinavatu Sakshi Bhava.
- Remaining a witness, to all the risings and falling of Gunas in the mind.

- Don't try to change any thought, don't try to bring a Guna Up, remain apart, a witness.
- Keep observing the thoughts in the mind, don't flow with the thoughts, just observe.
- If the mind wanders, bring it back.
- If you flow with the thoughts, bring the mind back to Sakshi Bhava.

11) Slowly focus mind on breath, maintain thought I am the witness, all the Gunas are rising and falling in the mind, do not affect me.

- Even when I am busy, I can remain witness.
- Focus on breath.

12) Bring mind to body posture, rub your palms, keep on eyelids, gently open eyes, take palms to entire body, move your feet.

13) Keep thought of witness through out the day.

- Om Shanti Shanti Shanti...
- Hari Om Gurubhyo Namaha... Hari Hi om...

Chapter 14

Meditation – Session – II

1) Ohm – Ohm – Ohm.

ॐ सह नावतु । सह नौ भुनक्तु ।

सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |

Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |

Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

2) Check your posture, sit comfortably, all muscles are relaxed, back bone straight, verticle to the ground, close your eyes, mentally prostrate to your Ishta Devata, Guru, Pray for success in this practice of meditation.

3) Take firm resolve, I will not move my body even a bit.

4) I am not father, brother, son, boss....

- I am seeker of liberation.

- **I am determined to get liberated.**

5) Focus on attention on every sound, note small – big sound, from near or far, natural – birds, leaves, rain falling, thunder.

6) Bring attention to body posture, toes – head – toes – mentally massage and relax.

- Toes – feet, calf muscles, ankles, knees, thighs, waist, steady, relaxed, lower back, spine, upper back, stomach, chest, shoulders, biceps, triceps, forearm, wrist, both palms, fingers, nails, mentally massage it, relax.
- Neck, throat, chin, cheeks, lips, nose, eyes, ears, forehead, head, hair, mentally massage, relax.

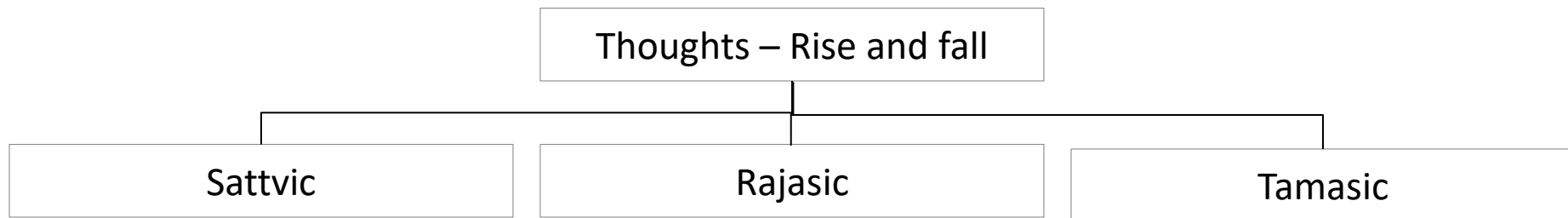
• **Bring smile on your face so that all muscles are relaxed.**

- Visualise body as 3rd person watching the body.

7) Focus on breath, watch Inhalation, exhalation.

- Feel air coming – going out.
- Prana Vikshanam, important Pranayama, sure method to bring mind under control and calm.
- Observe breath without changing the breathing pattern.

8) Bring mind to observe the thoughts in the mind.



- According to every thought, mind changes its colour and texture, appears differently, behaves differently, reacts differently, engages into different functions.

- All these because of different kinds of thoughts coming up.
- I have nothing to do with the 3 Gunas, different thoughts arising because of these Gunas or the mind that changes according to these thoughts.

Gita : Chapter 14 – Verse 19

नान्यं गुणेभ्यः कर्तारं
यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति
मद्भावं सोऽधिगच्छति ॥१४-१९॥

nānyaṃ guṇēbhyaḥ kartāraṃ
yadā draṣṭānupaśyati |
guṇēbhyaśca paraṃ vētti
madbhāvaṃ sō'dhigacchati || 14-19 ||

When the seer, beholds no agent other than the Gunas and knows him who is higher than the Gunas, he attains to my being. [Chapter 14 - Verse 19]

- **Real doers of actions are the Gunas – Prakrti.**
- Gunas arise in the mind and make the mind do different things.
- **Self is beyond 3 Gunas, different from 3 Gunas, I am that pure consciousness, that self.**
- Observe your mind, whatever kind of thoughts come, don't try to induce a particular Guna.
- If Sattvic, Rajasic, Tamasic thoughts come, watch them.
- **Detach from Gunas, allow it to die down by itself.**

- Remember I am the uninvolved witness, not affected by the Gunas.

- **Observe the Gunas, having their play.**

- Don't react, just observe.
- Keep observing thoughts without getting involved with them.

- **If you are flowing with the thoughts, bring your attention back to the witness and observe the thoughts.**

- I am the supreme consciousness, unattached, uninvolved, unchanging unaffected eternal substratum of the entire world, I am the pure self on whom the Upadhis – such as the mind, Gunas are superimposed.

- **Substratum is never touched by the superimposed.**

- I am not touched by any of the Gunas, their functions or their effects.

- **When Sattva, Rajas or Tamas Rises :**

Mind becomes Sattvic, Rajasic, Tamasic, not me.

- **I am beyond the 3 Gunas.**
- **I do not change according to the 3 Gunas.**
- **I remain unaffected.**

- Maintain this thought throughout the day.
- Bring attention to breathing without changing the pattern, just observe.

- **Make sure the thought :**

“I am unaffected, untouched witness consciousness is there throughout the day, every day – through life.

- Mentally prostrate to your Ishta Devata, Guru, thank them for protecting us, helping us.
- Slowly rub your palms, keep them on your eyelids, gently open your eyes.
- Take palms to entire body, move feet, relax.
- Om – Shanti – Shanti – Shanti..
- Harihi Ohm Sri Gurubyo Namaha, Harihi Ohm.

Chapter 15

Meditation – Session I

- Ohm – 3 times.
 - Sit straight..
 - Prostrate to Ishta Devata, Guru.
 - I don't belong to the world, I am nobody's son, seeker of liberation, practicing meditation.
 - Notice all sounds.
 - Take attention to take to each part of body.
 - Instruct mind to focus on one part, massage that part and relax it.
 - Mind get instructions to listen to us.
 - Feel weightlessness.
 - Body is relaxed.
 - Have a gentle smile on face to relax all muscles.
 - Look at body from outside the mind.
 - Hold the body in your mind.
 - Focus on breath, Prana Vikshana.
 - Observe the breath, inhale, exhale.
- Focus mind towards the supreme as seen in Chapter 15, that supreme state of consciousness, it is not illumined by the sun, moon, fire.**

- **It is self existent, self luminous, pure state of consciousness.**

- I am that supreme self, having gained, reached, one doesn't come to world of Samsara.
- Whatever thought that arises, go to source, illuminator of that thought.

- **Thoughts come, stay for sometime, vanish.**

- **Witness consciousness ever remains.**

- Thought may be about the world of objects, people, our own emotions, ideas.
- Every thought is illumined by one consciousness.
- I am that Consciousness, awareness.
- Try to maintain the thought – I am that supreme consciousness.

- **If any thought comes, focus on the witnessing thought and not on other thought that is trying to disturb.**

- I am that supreme consciousness, self existent, self luminous, of the nature of bliss.
- That consciousness is not illumined by any source of light.
- It illumines everything.

- **That state of consciousness can't be thought by mind and intellect but which illumines the mind and intellect.**

- I am not my mind, my intellect, my body, not the Jiva which keeps saying mine, mine.
- I am the supreme consciousness, untouched, unaffected, independent of all the Bodies / Mind / Intellects.

- That I am...
- Maintain this thought throughout the day.
- Remind yourself again and again.
- I am not the Body / Mind / Intellect, not the Jiva.

• **I am the supreme, divine light of consciousness.**

- Bring mind to breath again.

• **I am that consciousness in whose presence, Pranas are doing the job of breathing.**

- Bring mind to body posture.

• **Remind :**

I am the substratum in which this body is imagined and a name is given to it.

- I am the substratum consciousness.
- Rub palms, gently rub eyes.
- Maintain the thought.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

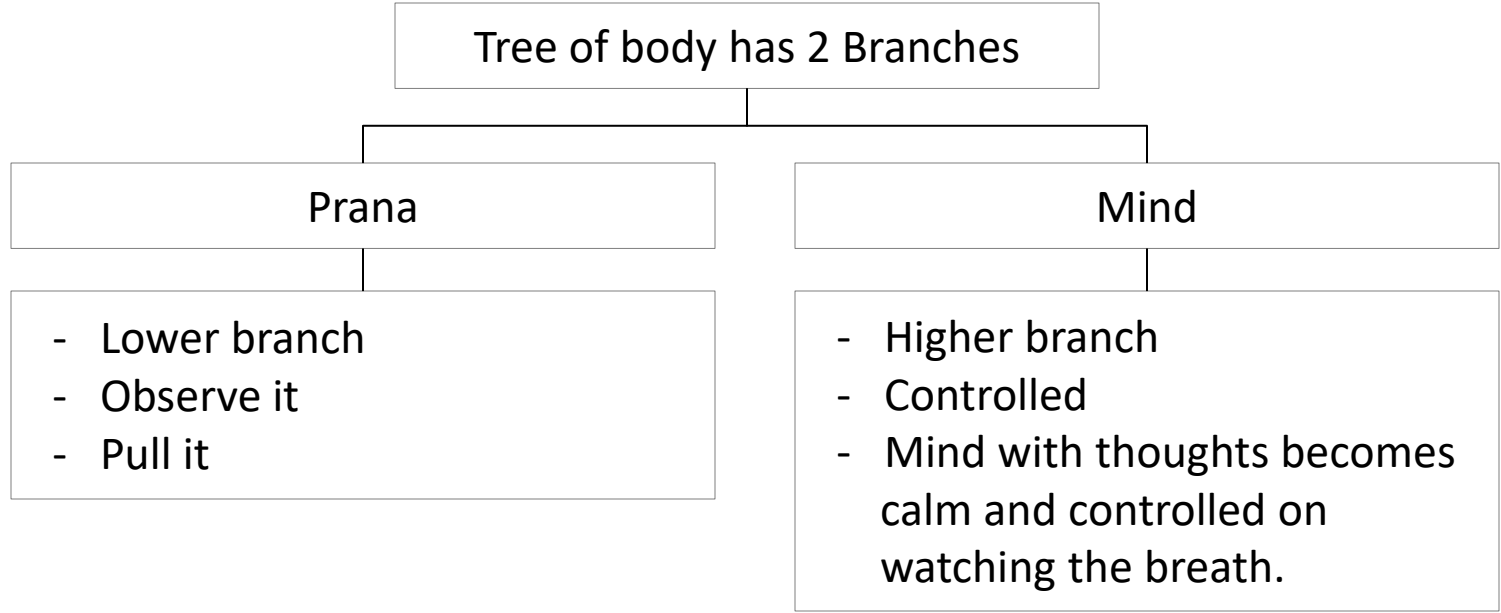
That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

Chapter 15

Meditation – Session II

- 3 Ohms.
- Sit straight in steady comfortable posture.
- Prostrate to Guru, pray to give strength in this practice of meditation.
- Firm resolve, I wont move body.
- I do not belong to the world, I don't have any relations, I am seeker of liberation, trying to meditate.
- Stronger the resolve, stronger the meditation.
- Don't listen to the mind, will think of other relations, reject them, hold the thought on object of meditation.
- To bring mind under control, focus on sounds.
- Bring mind to body posture.
- Focus on each part, mentally massage and relax it.
- You instruct the mind and let the mind follow.
- Don't think of anything.
- Look at body as a statue from outside.
- Focus on your breathing.
- Observe inhalation – exhalation.

- Prana Vikshana, let mind not think of anything else, only observe the breath.



- Controlled mind to be focused on object of meditation – supreme consciousness.
- It is not illumined by Sun, Moon, Fire.
- It illumines all the luminaries.

Chapter 15 – Verse 6 :

न तद्भासयते सूर्योः
न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते
तद्धाम परमं मम ॥ १५-६ ॥

na tadbhāsayatē sūryah
na śaśāṅkō na pāvakaḥ |
yadgatvā na nivartantē
taddhāma paramaṃ mama || 15 - 6 ||

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [Chapter 15 - Verse 6]

- **I am that light of consciousness.**

- To practice seeing Bhagawan in the entire world... when you look at Sun, Moon, any luminary, remember it is my light.
- Their light is coming from supreme lord.
- Earth we see is supported by the supreme lord.
- Beings on earth are fed, nourished, by the supreme lord.
- By his power, the entire world runs.

Chapter 15 – Verse 13 :

गामाविश्य च भूतानि
धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः
सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥

**gāmāviśya ca bhūtāni
dhārayāmyahamōjasā |
puṣṇāmi cauṣadhīḥ sarvāḥ
sōmō bhūtvā rasātmakaḥ || 15 - 13 ||**

Permeating the earth, I support all beings by (My) energy; and having become the liquid moon, I nourish all herbs. [Chapter 15 - Verse 13]

- Look at trees, plants... nourished by the moon, Bhagawan.

- Rasa of tree and plants comes from the moon.
- Plants become vegetables, animals, humans are nourished.
- Lord is present in us as the digestive fire.
- He is the light which illumines the entire world, supports the earth, all beings, gives Rasa to plants, digests food eaten by all beings.
- Lord alone is doing all this.
- When we do all actions, remember it is the supreme consciousness who is enlivening this entire activity.

Chapter 15 – Verse 10 :

उत्क्रामन्तं स्थितं वापि
भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति
पश्यन्ति ज्ञानचक्षुषः॥१५-१०॥

utkrāmantaṃ sthitaṃ vāpi
bhuñjānaṃ vā guṇānvitam |
vimūḍhā nānupaśyanti
paśyanti jñānacakṣuṣaḥ || 15 - 10 ||

Him, who departs, stays and enjoys, who is united with Gunas, the deluded do not see; but they, do behold him, who possesses the 'eye of knowledge'. [Chapter 15 - Verse 10]

- Let this knowledge be ever glowing.
- Let us learn to see the lord, the supreme consciousness in and through all activities.

- See supreme Lord in every thought that comes.
- Reject the appearance of the thought, focus on its substratum, support the supreme consciousness.
- If the mind wanders, bring back, focus on this thought of supreme consciousness.
- **I am the supreme consciousness, I am in and through everything.**
- That lord who is in and through everything is essentially the supreme consciousness which is my nature.
- Retain this thought throughout the day.
- When you look at anything, try to see God, supreme consciousness, is its substratum.
- When you are doing anything, remember, it is the supreme consciousness which is enlivening your organs of action.
- That is the real me.
- Bring the mind to the breathing.
- Observe the breath.
- Become aware of body posture.
- Prostrate to Ishta Devata and Guru.
- Thank them.

- Pray to them for continue blessing.
- Rub both palms, keep on lids, move the feet.
- Maintain thought of supreme consciousness throughout the day.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

Chapter 16

Meditation – Session I

- Let your posture be comfortable.
- Gently close eyes.
- I am seeker of liberation, wanting to meditate.
- I am nobody's son... husband, father...
- Invoke grace of Lord, Guru, and with firm resolve to make mind calm for meditation.
- Focus on external and then on internal things.
- Pay attention to all natural sounds of birds, trees, human beings, instruments...
- Bring attention to body posture... feet.. Forehead... feet... massage the part and relax it
- Take mind where we want.
- Now take mind to each part...
- Toes – feet – heels – ankles – calf muscles, knees, thighs, hip, feel entire lower body is relaxed, without stress, tension, it is comfortable.
- Focus on middle, back, lower back spine, upper back, stomach, chest, both shoulders, biceps, forearms, wrists, palms, fingers, nails.
- Take attention to every single part...
- Mid section is also relaxed.
- Upper body... focus on throat, neck, face... chin, cheeks, eyes, ears, forehead, head, hair.

- Bring smile on face to relax all muscles of your face.
- Hold entire body posture in your mind.
- Feel entire body is totally relaxed.
- Bring attention to breathing.
- Inhale, exhale...
- Air goes to abdomen and feel it coming out...
- Bring attention to the mind, try to chant a mantra.
- Make sure entire focus on the mantra.
- Let the mind not think of anything.
- Let chanting happen in your mind.
- Focus on silence, gap between the mantras.
- Mind does not think of anything else.
- Om Namah Shivayah... “Gap” – silence.
- Om Namah Shivayah... Gap – silence.
- Om Namah Shivayah....
- Increase gap of silence.
- If mind starts a thought, chant mantra again.
- Bring mind back to observation of breath.
- Rub palms on the eyes...

Chapter 16

Meditation – Session II

- Relax mind.
 - Pray to Guru.
 - I resolve not to move.
- **I don't belong to the world, I have no relationship, no attachment, seeker of liberation.**
- Focus on sounds.
 - Attention on body posture... feet... toes to head.
 - Hold body posture in your mind.
 - See body as someone is looking at it.
 - Each part is relaxed.
 - Prana Vikshanam.
 - Bring mind to observe the mind itself.
 - Sakshi Bhava, be the witness.
 - Let the thoughts arise, and go away.
- **Don't get involved in the thought.**
- Don't follow the thought.
 - Don't try to find where from thought has come...

- Don't flow with it.
- Remain apart be witness.

- **Don't induce any thought.**

- Just observe.
- Mind strays, bring back to witness, be apart...
- If there are too many thoughts to handle, focus on breath.

- **Take up Ishta Mantra and chant slowly, let mind become calm and quiet.**

- Since I can perceive the objects, I know I am not the objects.
- Similarly I can perceive the body and I know I am not the body.
- I observe my Pranas, I am not the Pranas.
- I witness the thoughts, I am not the mind, intellect.

- **I am the witness consciousness, Sakshi Chaitanyam which is beyond Body / Mind / Intellect.**

- Mind is in contact with objects, it gets different types of thoughts – desire, anger, greed, ego, jealousy.
- Good thoughts of truth, noninjury, compassion, softness, selflessness, love.
- They all belongs to the mind.
- I am not the mind. I am the witness consciousness.
- Maintain this thought throughout the day.

- I am the nature of consciousness.
- All different thoughts belong to the mind.
- I have nothing to do with them.
- Keep identifying with the consciousness, be the witness of the thoughts.
- **If you think, you have certain bad habits, qualities, thoughts, best way to give it up is to be their witness and see that the thoughts goes off by themselves.**
- Ever remain the witness without getting involved in any thought.
- Just observe.
- Thank Guru for his blessings.
- Become aware of your body.
- Rub palms, keep on eyelids, open eyes...
- Relax.
- Keep Sakshi Bhava thought, throughout the day.

Chapter 17

Meditation – Session I

- Om Sahanau Bavatu...

ॐ सह नाववतु । सह नौ भुनक्तु ।

सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |

Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |

Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

- Check posture is stable, comfortable, spine erect, close eyes gently.
- Pray to Ishta Devata to give you strength for this meditation.

Firmly resolve :

- I wont move a bit.
- I don't belong to the world, nobody's son, husband, I have no connection.
- I am seeker of liberation practicing meditation.
- Hear the sounds around you.
- Don't let mind to wander anywhere else.
- Bring attention to body posture... toes... head... toes.

- Mentally massage and relax it.

• Sometimes when we try to be the witness, we flow with the thoughts and reach somewhere else.

- Don't worry.
- Just drop the thought and become witness again.
- Observing the mind, using the mind is very difficult but is possible by practice.
- Surely you can master it one day.
- I am this witness consciousness who remains unaffected, without any modifications of the Body / Mind / Intellect.
- I am different from the Body / Mind / Intellect – Sanghata.
- Body / Mind / Intellect are Upadhis, I am not them.
- I am the pure self, of the nature of Satchit Ananda.
- That alone I am let us try to hold on to this thought.
- Let us not get involved with the mind and its thoughts.
- Let us remain as the pure witness.
- Bring attention to breathing.
- Become aware of your body.
- Thank Ishta Devata for helping in today's meditation.
- Rub palms, keep on eyelids, open eyes.

- Relax.
- Maintain thought throughout the day that I am pure witness consciousness, unaffected by any of the thoughts of Body / Mind / Intellect.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
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Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

Chapter 17

Meditation – Session II

- Ohm, Ohm, Ohm..
- Sahana Vavatu...

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |
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Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

- Check your posture, it should be steady, comfortable, gently close the eyes.
- Pray to Guru to give strength during this meditation.

Firmly resolve :

- I will not move even a bit.
- I do not belong to the world, not son, father...
- Seeker of liberation, practicing meditation.
- Focus on all the sounds you hear.
- Give attention to body posture – toes... head, mentally massage and relax.

- Focus on breathing, observe, Prana Vikshana.
- Focus attention on mind.

Chapter 17 – Verse 23 :

ॐ तत्सदिति निर्देशः
ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च
यज्ञाश्च विहिताः पुरा ॥ १७-२३ ॥

ōṃ tatsaditi nirdēśah
brahmaṇastrividhaḥ smṛtaḥ |
brāhmaṇāstēna vēdāśca
yajñāśca vihitāḥ purā || 17 - 23 ||

‘Om tat sat’ this has been declared to be the triple designation of Brahman. By that were created formerly, the Brahmanas, Vedas and Yagnas (Sacrifices). [Chapter 17 - Verse 23]

- Om Tat Sat is the name of lord.
- Chant mentally.
- Om.. Tat.. Sat.
- Om... Tat.. Sat.
- Continue to chant in the mind.
- Increase the gap of silence.
- If mind thinks of something else, chant again.
- Remember meaning of Om Tat Sat.

- Focus on chanting this name.
- Lord chanted Om Tat Sat before creation.
- Om Tat Sat is the name of pure awareness, pure existence, bliss, beyond time.
- Time is born from Om Tat Sat.
- Supreme Brahman is represented by Om Tat Sat is my real nature.
- I am om, Tat, Sat.
- That is real me, not Body / Mind / Intellect, which I consider myself to be at the moment.
- I am om, pervading the world, I am Tat, beyond the entire world.
- I am Sat, the pure existence.
- That alone I am.
- Ohm – Tat – Sat
- Ohm – Tat – Sat
- Ohm – Tat – Sat
- Let us try to keep this thought in the background throughout the day.
- Let us chant the Lords name, while performing any action (Physical, verbal, mental).
- Perform only Sattvik actions by chanting the Lords names.
- Let us bring perfection to them.
- Om Tat Sat.

- Focus on breath again.
- Let Rythem of breath be Om Tat Sat.
- Become aware of your body.
- Prostrate to Guru.
- Thank him.
- Om Tat Sat.
- Rub palms, keep on eyelids open eyes, move feet.
- Om – Poornam Adah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
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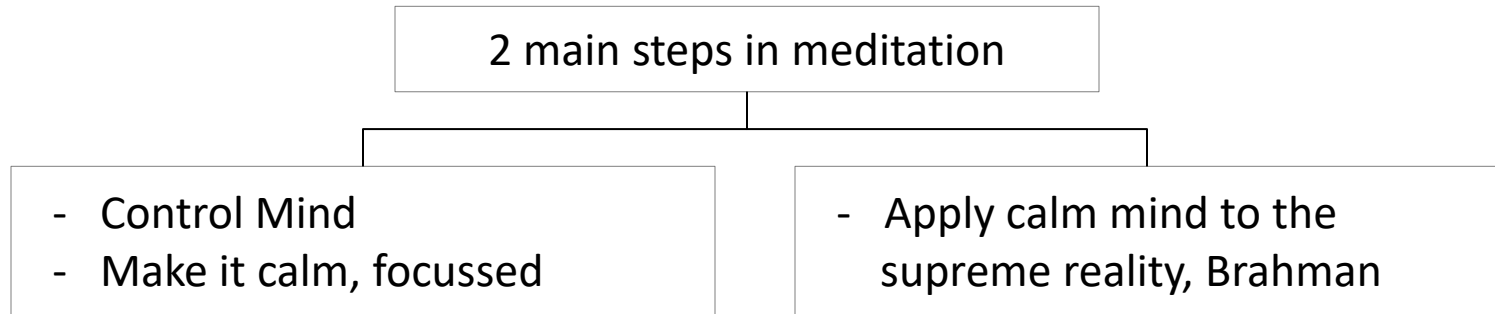
Chapter 18

Meditation - Session I – Very Good

1) Sit straight, comfortable posture.

- Close eyes.
- Prostrate to Ishta Devata, Guru to help us during this practice of meditation.
- Take a firm resolve that during this time I am nobody's father, son.. Brother, husband.
- I do not belong to the world.
- I am seeker of liberation trying to practice meditation.

2)



- Brahman is object of my Meditation.

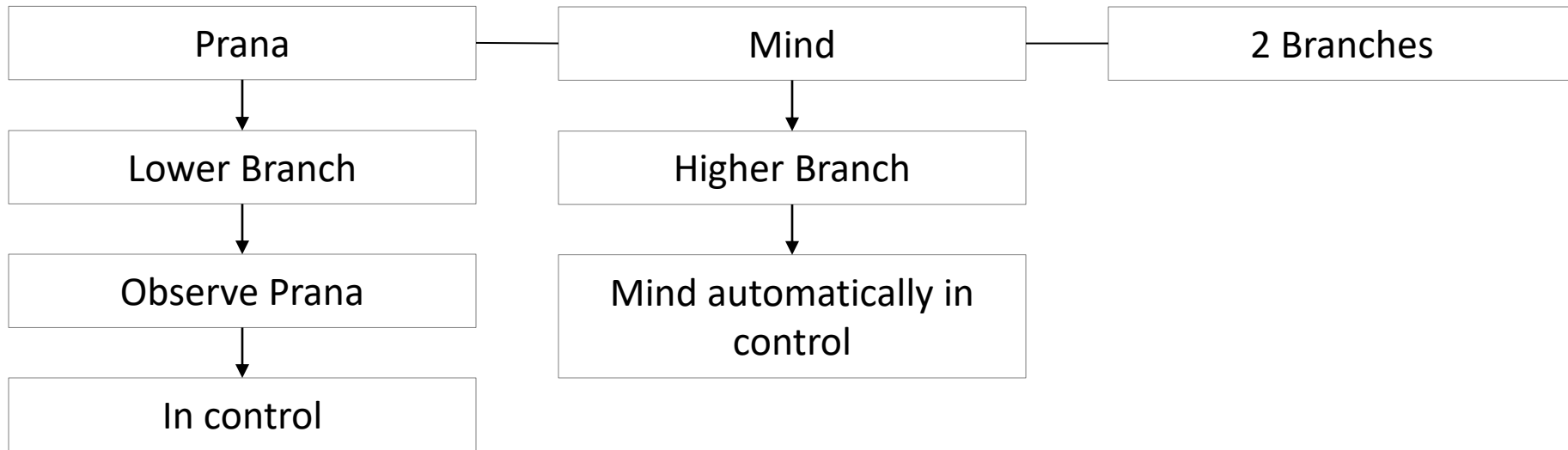
3) Focus on external sounds, on body posture, breathing, mind – thoughts.

4) Look as though you are outside the body, witnessing the body.

5) Prana Vikshana :

- Observe breath.

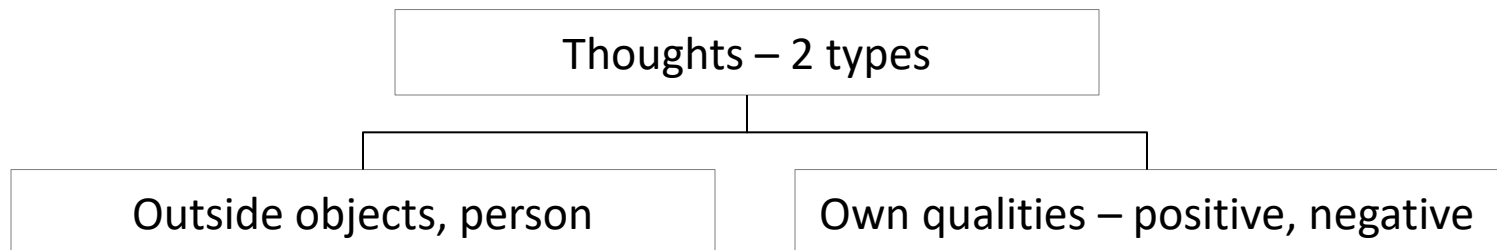
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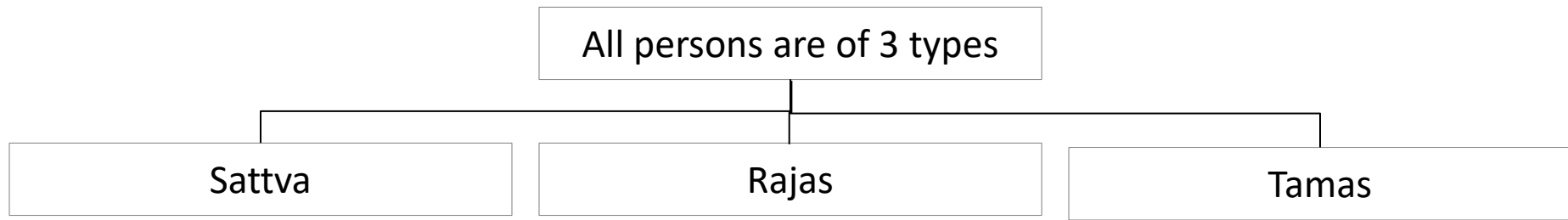


7) Sakshi Bhava :

- Observe different thoughts coming to mind.
- Don't get involved with any thought, don't track them down.
- Just observe.
- I am the Sakshi of thoughts and no thoughts.
- When no thoughts are there, I merge with Ishvara.

8)





- I am supreme reality beyond 3 Gunas, mind, everything.
- That supreme Brahman I am.

9) When Mind is Sattvic, I am peaceful, want to study.

10) When mind is Rajasic, I want to be active.

11) When Mind is Tamasic, I don't want to do anything.

12) 3 Gunas disturb the mind and function through the mind.

13) Self is never disturbed by these 3 Gunas.

14) I am that self, who remains untouched by 3 Gunas.

15) When there is Predominance of one Guna in the mind, my mind is in one mood.

16) When other Guna comes, mode of mind changes.

17) Everyday I experience the modes of the mind according to the changing Gunas.

18) I am the self, witnessing the 3 Gunas, distinctly different from 3 Gunas, Prakrti.

- I remain unchanged when mind goes through changes as per 3 Gunas.
- That unchanging witness consciousness I am.

19) Self never disturbed by 3 Gunas.

- Gunas function only through the mind.
- The supreme Brahman is Nirgunam, without 3 Gunas, beyond the 3 Gunas.
- Maya is of the nature of 3 Gunas.
- Brahman is beyond Maya, beyond 3 Gunas.
- I am that supreme Brahman, Nirguna.
- **Maintain this thought :**
 - I am the supreme Brahman, beyond the 3 Gunas.
- Sattva Guna causes Jagrat Avastha, Rajo guna causes Swapna, Tamo Guna causes Sushupti.
- I am Turiyam Brahman beyond 3 gunas and 3 Avasthas.
- I am witness of gross body in waking, subtle body in dream, causal body in Sushupti.
- I am beyond 3 bodies.
- I am beyond 5 Koshas, indescribable in words and thoughts.
- 3 worlds – gross, subtle, causal come and go in me the consciousness.
- I am self evident, pure existence Brahman.
- Maintain this thought throughout life.
- Let us not be affected when 3 Gunas overpower the mind.

- That is nature of Prakrti – Maya Shakti in this body – mind complex.
- Be aware, remain as witness, as Brahman.

20) Focus on breath, become aware of your body.

- Prostrate to Ishta Devata and Guru. Thank them for helping me in this meditation.
- Rub your hands, gently open eyes, move the feet.
- Maintain one thought :
“I am Nirguna Brahman where subject and object merge, the reality”
- Ohm... Ohm... Ohm... Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
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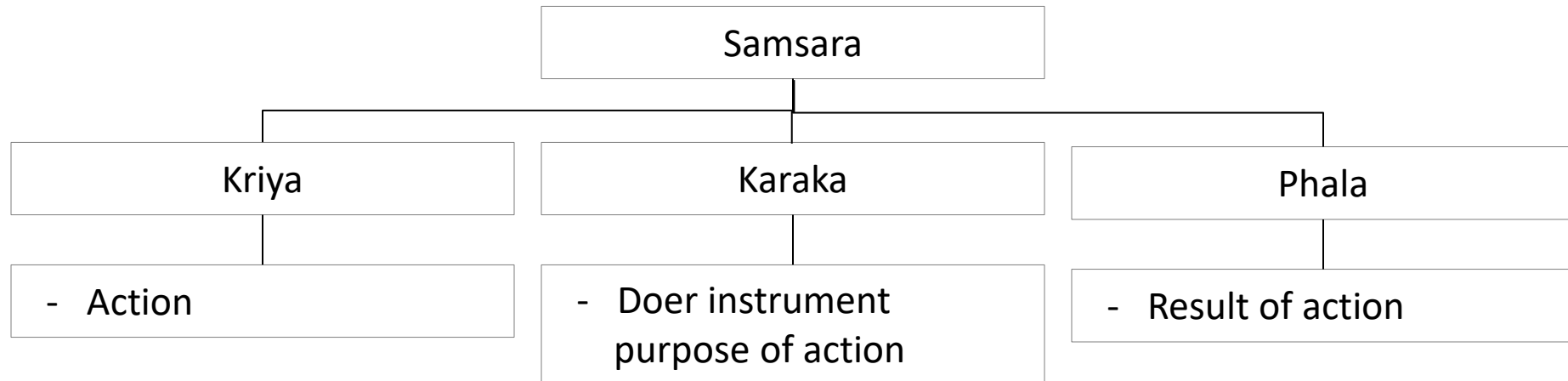
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Chapter 18

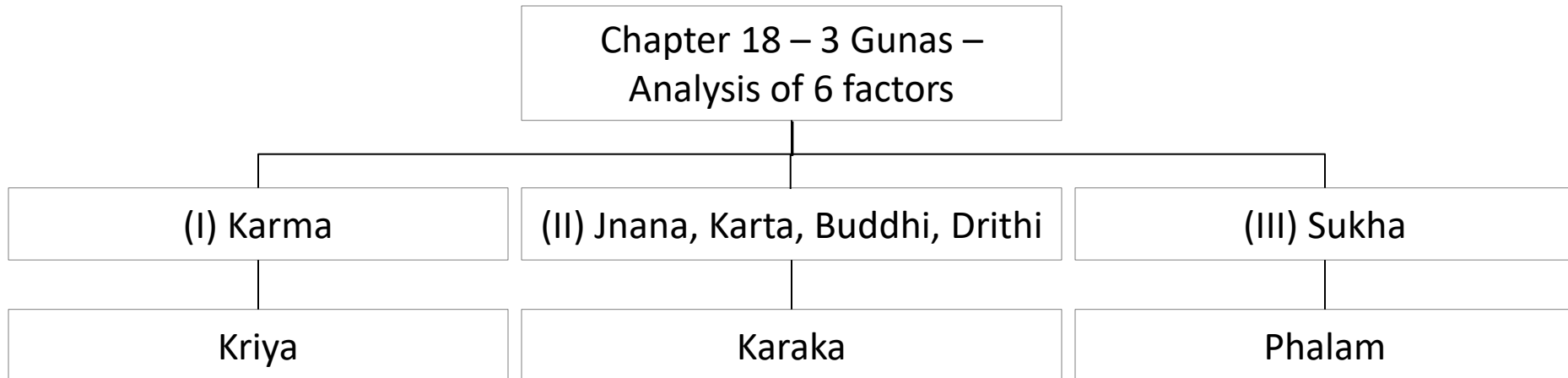
Meditation – Session II – Very Good

- 1) Sit straight in stable, comfortable posture, gently close eyes.
- 2) Prostrate to Ishta Devata, Guru, to give strength to practice Meditation.
- 3) For next 20 minutes I won't move.
 - I don't belong to the world, nobody's son.. Seeker of liberation, practicing meditation.
- 4) With this firm resolve, let us try to control our mind, focus on each sound.
- 5) Bring mind to focus on body posture – toes to head, mentally massage and relax.
- 6) Train mind to follow instruction, mentally massage and relax.
- 7) Prana Vikshana :**
 - Notice movement of air during inhalation, exhalation.
 - Mind is free of thoughts when you observe the breath.
- 8) Mind is calm and quiet, ready for meditation.
- 9) Sakshi Bava :**
 - Allow thoughts to come and go, without getting involved, flowing with them.
 - Just observe the thoughts.

10) World we see is supported, fed, by 3 Gunas.



- What we experience body, Pranas, senses, objects, people, is part of Samsara, Trigunatmaka.



- Everything is 3 types – Sattvic, Rajasic, Tamasic.

Satvic	Rajasic	Tamasic
<ul style="list-style-type: none"> - Peaceful, selfless, focussed, knowledge oriented 	<ul style="list-style-type: none"> - Action oriented - Disturbed - Oscillating - Defocussed 	<ul style="list-style-type: none"> - Ignorant - Deluded - Fanatic - Lazy - Wicked

- All these types are only for the world.
- I am the supreme Brahman who is beyond the 3 Gunas.
- Brahman does not come under Kriya Karaka Phala.
- It is not part of Samsara, it is not of Sattvic, Rajasic Tamasic type.
- Brahman is Nirguna, without the Gunas, beyond the Gunas, that Brahman I am.
- **Even when world undergoes changes because of 3 Gunas, even when my mind goes through these changes, I Brahman, Sakshi, Chaitanyam do not change.**
- I am the unchanging substratum, taking recourse to which, the entire world goes through 3 Gunas of Prakrti, Maya.
- That supreme Brahman I am

11) Let us focus on single thought, I am that Nirguna Brahman, supreme Brahman, beyond all 3 Gunas.

12) Maintain I am Brahman, pure Chaitanyam, throughout the life even when the body – mind are engaged in action.

- Mind goes through 3 moods of Sattva, Rajas, Tamas.
- Maintain thought I am Nirguna Brahman, not touched, not affected by the body – mind – senses – world, which are governed by Maya – 3 Gunas.

13) Focus on breath, observe

- Become aware of body posture.
- Mentally prostrate to Ishta Devata, Guru.
- Thank them for helping us in meditation.
- Slowly rub palms, keep on eyelids, gently open eyes, move feet, relax.
- **Maintain the thought :**
“I am Nirguna Brahman”
- Ohm... Ohm... Ohm...
- Ohm... Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.